"The Good Life for Aboriginal Women,
Moving Forward, Building Strength"

Aboriginal Women's Conference
November 23rd – 26th, 2006
Stephenville, NL

CONFERENCE REPORT

Newfoundland
Labrador

Newfoundland Labrador

May 31, 2007

The following is the conference report for the second Provincial Aboriginal Women's Conference held November 23-26, 2006.

The conference proved to be a successful forum for Aboriginal women from communities across Newfoundland and Labrador to openly share their concerns and needs with officials from the Provincial Government, Aboriginal Governments, and a number of community organizations.

It is a priority for me, and for the whole of the Williams Government to work in partnership with Aboriginal women to help find solutions to the issues that exist in Aboriginal communities.

I would like to thank all the Aboriginal women who participated in the conference and spoke candidly about the needs in Aboriginal communities. A special thanks to conference facilitator and creator of the following report, Judy White. Judy played a key leadership role in the organization and implementation of the conference.

I encourage all decision makers to read the following report and to work with Aboriginal women to find solutions to the issues highlighted.

Joan Burke
Minister Responsible for the
Status of Women

Foreword

The second Aboriginal Women's conference was the continuation of a commitment made by the Williams Government to advance the status of Aboriginal women. The hope is that the recommendations and observations included in this report will increase open and direct communication and consultation between the Provincial Government and Aboriginal women.

The conference steering committee chose the conference theme, "The Good Life for Aboriginal Women, Moving Forward, Building Strength" based on a continuation of the first conference theme and an emphasis on the journey forward for Aboriginal women.

Conference planners and partners are grateful to have had the opportunity to assist in the coming together of Aboriginal women. It has been an opportunity to support the gathering and receiving of histories, highlights, and what is and can be done to improve the life of Aboriginal women and communities. It has been an opportunity to demonstrate that working together can make a difference.

Conference organizers would like to express their deepest respect and thanks to all Elders who attended and participated from their communities, and gave their knowledge and strength in helping prepare for the journey forward.

Thank you also to the Honourable Joan Burke, Minister Responsible for the Status of Women and the Women's Policy Office for their financial and planning support. Thanks also to the Honourable Tom Rideout, Minister of Labrador and Aboriginal Affairs, the Honourable Tom Marshall, Minister of Justice and the Honourable Tom Hedderson, Minister of Tourism, Culture and Recreation.

Executive Summary

The 2nd Provincial Aboriginal Women's Conference took place from November 23 to 26, 2006 in Stephenville, Newfoundland and Labrador (Appendix A). The conference brought together approximately 37 women from a variety of Aboriginal communities including Innu, Inuit, Mi'kmaq and Metis as well as representatives from Aboriginal Women living in urban areas. The Honourable Joan Burke, Minister Responsible for the Status of Women, the Honourable Tom Rideout, Minister of Aboriginal Affairs, the Honourable Tom Marshall, Minister of Justice and the Honourable Tom Hedderson, Minister of Tourism, Culture and Recreation were in attendance representing the Government of Newfoundland and Labrador.

The conference was entitled "The Path to the Good Life, Moving Forward Building Strength". The theme built on the previous conference, which defined four concepts; Standing Strong, Our Issues-Our Strengths, Preparing for the Journey, and a Plan for Lasting Change. The Steering Committee felt that sufficient time was spent at last years conference identifying the issues and this year it was important to move forward by addressing the issues and to build strength.

The first conference report listed a number of issues Aboriginal women from across this province need addressed. The three top priorities included: 1) preservation of cultural, language and traditions; 2) justice and family violence; 3) poverty.

The Steering Committee determined it would be a good idea to review these priorities and have the Government of Newfoundland Labrador present their respective approaches to them. The Steering Committee further stipulated it was necessary for Aboriginal women to have opportunity to voice their thoughts,

comments and concerns, relating to how these approaches affect them and their communities.

The conference delegates, from youth to elders, represented a wide variety of occupations, disciplines, creating an excellent cross section of the strengths of Aboriginal women in Newfoundland Labrador. Aboriginal leaders, community groups, Government leaders and policy makers were invited to participate in the conference by attending the wrap up plenary discussions, and the conference banquet.

Again, this year the conference provided opportunity for Aboriginal women to come together to share their culture, their language and beliefs with each other and develop a commonality of purpose. It allowed Aboriginal women to speak directly to the Provincial Government about the needs of Aboriginal women.

Aboriginal Women have an important role in bringing social and economic change to Aboriginal communities. They are the keepers of culture, language and wisdom. By hosting this conference the Government of Newfoundland and Labrador has offered its support to Aboriginal women in their leadership role. This conference was built upon last year's conference and continues the dialogue between Aboriginal women and the leaders that are needed to advance issues.

Background

Early in their mandate, Premier Danny Williams and Minister Joan Burke saw firsthand the issues and needs of Aboriginal women when they traveled to communities along Labrador's north coast. These trips strengthened their commitment to Aboriginal women and ultimately lead to the initial plans for the first Aboriginal Women's conference.

On March 8, 2005 Minister Burke announced funding for a conference to enable Aboriginal women to come together to identify critical social and economic needs and priorities, and to develop a plan to address them. A committee was formed consisting of leaders from Aboriginal communities, Aboriginal women, the Women's Policy Office, and the Department of Labrador and Aboriginal Affairs.

From December 2005 to February 2006 consultations were held with Aboriginal women from approximately 50 communities throughout Newfoundland and Labrador. Aboriginal women provided input into conference logistics, topics, and objectives.

On March 13-15, 2006, the first ever Provincial Aboriginal Women's Conference was held in Happy Valley-Goose Bay, Newfoundland and Labrador. Key topics of the conference included culture, health care, governance, violence, justice, education and training, housing, access to programs and funding and employment.

In September 2006, planning began for the second Aboriginal Women's Conference. A steering committee was established consisting of representatives from Aboriginal women's groups, Aboriginal Governments, the Women's Policy Office, and the Department of Labrador and Aboriginal Affairs (Appendix B).

It was decided by the steering committee that the theme of the conference would be "The Good Life for Aboriginal Women, Moving Forward, Building Strength", and discussions would focus on justice, poverty reduction and cultural preservation.

The second Aboriginal Women's conference was held on November 23-26, 2006 in Stephenville, Newfoundland and Labrador.

Conference Proceedings

Day One

The Conference began on the evening of November 23 with greetings from the Honourable Joan Burke, Minister Responsible for the Status of Women to the delegation (Appendix C). Each group then shared a short history of their cultures and communities.

November 24 commenced with a traditional Smudging Ceremony completed by youth from the Indian Head Women's Group. Kim Butler, President of Indian Head Women's Group brought greetings from the traditional Mi'kmaq territory.

Judy White, Conference Facilitator, provided an overview of the conference agenda and proceedings (Appendix D).

The Honourable Tom Rideout, Minister of Aboriginal Affairs was invited to speak (Appendix E). It was noted that Minister Rideout had been an advocate for Aboriginal people and particularly Aboriginal women for many years.

Minister Rideout spoke about the importance of bringing together Aboriginal women for open discussion. Minister Rideout also spoke about what Government has done to act on the recommendations from the first conference. Highlights included the development of the Strategic Plan for Labrador and Governments attendance at the National Aboriginal Health Summit.

The keynote speaker was Beverly Jacobs. She is currently serving her second term as the president of the Native Women's Association of Canada. Ms. Jacobs is a traditional woman and comes from Six Nations.

Her native name is "Gowehgyuseh", which means "she is visiting". Beverley has traveled all across the world and has been a strong advocate for Aboriginal peoples and particularly Aboriginal women.

Ms. Jacobs spoke about her traditional upbringing, her experience as a victim of violence, the importance of Matrimonial Real Property and her life story of survival and endurance (Appendix F).

The next item for discussion was the Government of Newfoundland Labrador's Poverty Reduction Strategy (Appendix G). The Department of Human Resources, Labour and Employment had two representatives present for the discussion. Jennifer Jeans, lead of the development of the Government's Poverty Reduction Strategy and Wanda Penny, lead for supporting the implementation of the Reducing Poverty Action Plan for Newfoundland and Labrador.

The Poverty Reduction Strategy presentation focused on a number of key points. Information was given on how Government defines poverty, recent statistics on poverty, who are the vulnerable populations, Aboriginal people and poverty, Government's commitment to poverty in Newfoundland and Labrador, the process being used to address poverty, and the vision, principles and goals of the Poverty Reduction action plan.

Participants then broke into groups to discuss the Poverty Reduction Strategy and issues of poverty in their communities (Appendix H). The groups were asked four main questions: What are the main issues relating to poverty in your community? What are the key things that have to be done to support Aboriginal communities in addressing poverty? How can Aboriginal women be included in the process of addressing poverty? What are the next steps (Where from here?)?

Long lists of issues were given as to why poverty is a reality in Aboriginal communities. The main issues were lack of jobs, low wages, lack of childcare support, high cost of living (especially in Labrador), addictions, and lack of educational/training supports.

In order to support Aboriginal communities in addressing poverty, women stated that they need improved information sharing, more equal and adequate distribution of

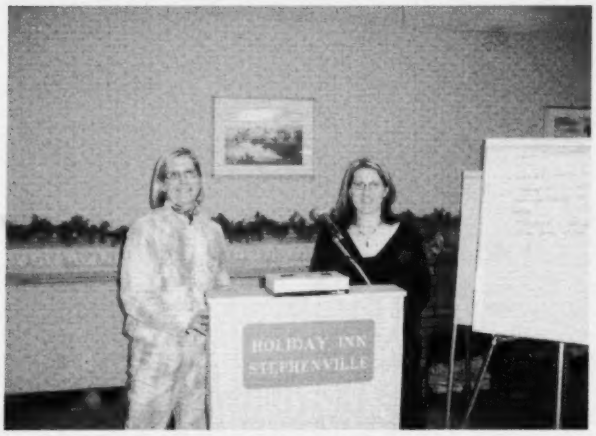
funding, access to services, better employment opportunities, and increased educational/training opportunities, services for youth, and increased addictions support.

Women requested increased participation in Government's process of addressing poverty. Participants want to be better informed of poverty reduction activities, have community consultation and appoint community representatives that would work to report and inform communities.

Other issues that were noted in relation to poverty reduction were medicare, housing, supports for single parents and nutritional costs.

The intense subject matter that was scheduled to be covered in the conference was broken up each day with "Good News Stories". The stories were presented by Aboriginal women participating in the conference during the lunch hour.

Identified groups provided conference participants with a news story from their community. On day one, the Miawpukek First Nation, Urban Aboriginal and Innu communities all made presentations (Appendix I). The Miawpukek First Nation presented on their Justice Restorative Program in Conne River, Urban Aboriginal women presented on promoting arts to their youth, and Innu women presented on returning to Nugjamete and their work with youth.



After the lunch break Jill Brown from the Department of Justice presented on the new Family Justice System for Newfoundland Labrador (Appendix J). The new initiative was in the development stages. However, the presentation did outline that the Initiative will expand the Unified Court System, provide increased support and uniformity of services, hire increased personnel, and offer increased information for parents.

Once the presentation was complete, the participants broke into groups to discuss the Family Justice System (Appendix K). Three main questions were posed for consideration: How is the system working for Aboriginal communities? What is the need of a new system? How is the system working for Aboriginal women?

Aboriginal women reported that no information about the Family Justice System was being circulated in their communities, and very few had any knowledge about the initiative. However, women explained that the main issues are that women and children have to leave the family home in legal situations, women are often left with no income, there is delayed access to courts and women are subject to violence in the interim. There is a lack of services in many regions; communities need Aboriginal aware/sensitive system (language, culture, etc), increased access to legal aid, lack of overall justice services and legal presence. Women also requested more involvement in the development of this type of initiative. They suggested community focus groups and consultations.

Day one activities concluded with Mary May Osmond saying a closing prayer in the Innu language.

Day Two

Two Inuit women, Charlotte Wolfrey and Zippie Nochasak, performed the lighting of the Inuit candle to open the second day of activities.

Discussions began with a presentation on the Family Violence Legislation by Jackie Lake-Kavanagh and Susan Hoddinut from the Department of Justice (Appendix L).

The presentation provided a history and background of the Family Violence Legislation, how the new legislation works, and information on emergency protection orders. The presentation also posed the question to Aboriginal women how the Department of Justice could better communicate with Aboriginal communities for consultation purposes and to ensure that Aboriginal people are aware of

advancements in the legislation and other justice services.

Aboriginal women broke into groups and discussed the following questions: What are some of the main issues with family violence? Is the new legislation being used in your community and how is it working? What can be done to make the legislation meaningful/better? What can be done to better involve Aboriginal women in further development and implementation? (Appendix M).

Women reported that abuse, child neglect, addictions, unemployment, lack of services, slow and insensitive RCMP response, lack of supports and services, isolation, lack of sentencing, and the cycle of violence were all family violence issues in their communities.

Women were very clear that they had no information on Emergency Protection Orders, and had no knowledge of it being used in their communities. It was stressed that more work has to be done to get information to Aboriginal communities and more consultation has to be done in the development stages.

In order to make legislation like the Family Violence Legislation meaningful in communities Aboriginal women feel that Government must work harder to get information into the hands of the people, and initiate two way communication with representatives from Aboriginal communities.

To get Aboriginal women more involved they need to be included from the bottom up. There should be an Aboriginal representative on the Ministerial Committee on Violence against Women and on the Emergency Protection Order evaluation committee. Women need to be consulted during all stages of development and community information sessions need to be held to keep women informed. Also, more has to be done to connect RCMP/RNC and Aboriginal communities.

Women stressed that every community has unique systems and networks for distributing information. However, some possible methods of reaching Aboriginal communities are: distributing information in schools, clinics, health centers, shelters, women's groups, seniors groups, and Aboriginal organizations. Departments could also distribute household flyers or mail outs, put

advertisements on television, radio, and hang posters. Departments should also communicate with community representatives such as health directors, counselors and advisory committees. Other notable comments include that materials should be translated in the appropriate Aboriginal language, make information visually appealing, clear, concise, and use plain language.

Following the breakout session, the Honourable Tom Marshall, Minister of Justice was invited to speak (Appendix N).

Minister Marshall spoke further about the Family Violence Legislation and the Family Violence Protection Act. The Minister also addressed the issue that most of the participants had never heard of the family Violence Legislation and pledged to do a better job in communicating information to Aboriginal communities. Minister Marshall also addressed concerns regarding RCMP services, legal aid and the justice system.

The next agenda item included lunch and three "Good News Stories" from the Federation of Newfoundland Indians, Nunatsiavut Government, and Labrador Metis Nation (Appendix O).

The Federation of Newfoundland Indians presented on the Agreement of Principle in Cabinet and the organization of the Federation of Newfoundland Indians. The Nunatsiavut Government presented on the organization of their Government structure. The Labrador Metis Nation presented on their Diabetes Awareness Project.

As per suggestions from the first conference the Steering Committee determined that more time should be spent on cultural preservation. Cathy Martin, a Mi'kmaq filmmaker presented a short film on "The story of Anna Mae Aquash". This session provided an opportunity for all participants to embrace the strength and determination of Aboriginal Women.

At the completion of this session, Florence Oliver, a Metis elder closed the second day with a prayer.

Community Feast / Banquet

Conference delegates and invited guests attended a banquet and traditional giveaway ceremony on the evening of November 25 (Appendix P). Minister Joan Burke was the guest speaker for the event (Appendix Q).

Minister Burke gave an update on Government's actions on issues raised by Aboriginal women at the first conference, as well as stressed the importance of consultation and open discussion with Aboriginal women and communities.

The Minister also presented the prize to the winner of the Government of Newfoundland and Labrador's Women's History Month Writing contest. Sabrina Muise, an Aboriginal youth from Stephenville, received her prize and read her story for the delegation.

Day Three

Day Three was opened with a Morning Prayer by Myrtle Banfield, an Urban Aboriginal Woman.

Day three commenced with a summary by the Conference Facilitator. A key purpose of this conference was to ensure Aboriginal women's voices are heard in the design and implementation of the programs, legislations and services that impact or benefit their communities. Over the previous two days information was shared on the Poverty Reduction Strategy, Family Justice System and the new Family Violence Legislation.

Feedback gathered over the duration of the conference clearly points out that Aboriginal women want to be consulted before, during and after any development of any policy or program that affect their lives, families and communities. The Justice Minister has indicated that he wants his department to put all their proposals, through a gender lens and an Aboriginal lens. Aboriginal women were clear that they will hold Government to this commitment.

A key priority that came out of this conference, as well as the first conference was the importance of preserving Aboriginal cultures.

The next session explored change that is occurring within each Aboriginal group. The consensus determined that more time has to be spent preparing and sending messages to the Provincial and Federal Governments, and community and Aboriginal leaders. Conference delegates felt that 'leadership is action' and now is the time to determine the priorities of Aboriginal women and how to best present them to all levels of decision-makers.

Next, women broke into groups to discuss and evaluate morning discussions as well as topics covered over the previous two days. Women explored how the topics impact their communities to inform both non-Aboriginal and Aboriginal leaders during the plenary session.

Aboriginal Leaders, Provincial Government officials, community leaders and program people from various delivery service agencies were present for the plenary session. Each Nation presented their thoughts, needs, and concerns relating to cultural preservation, the Poverty Reduction Strategy, the Family Violence Legislation, the Family Justice System and other priority areas (Appendix R).

Minister Joan Burke provided closing comments to the conference delegates and thanked all participants for their attendance and open discussion (Appendix S).

The Voices of Aboriginal Women

Cultural Preservation

Labrador Métis Nation:

- Want to reconnect with tradition, educate youth, and preserve language
- Want recognition and acknowledgement from the Federal Government that Labrador Métis are an Aboriginal people

Innu:

- Need funding for the Outpost program
- Want cultural curriculum in all organizations/programs
- Want language and history to be taught and used in schools
- Want Innu teachers
- Elders should be included in program areas
- Cross-cultural awareness should be offered in non-native organizations
- Increased cultural activities for youth (in both native and non-native communities)

Off Reserve Mi'kmaq:

- Need funding to bring back the culture that is lost
- Need increase in minimum wage and better social assistance

Urban Aboriginals:

- Need more funding and resources
- Long term funding for women's groups
- Outlets to share stories/experiences with other groups
- Need more materials written in Aboriginal language
- Need Government to support women in urban areas to have equal access to educational funding
- Help to overcome transportation and language barriers

On Reserve Mi'kmaq:

- More funding and support for retreats, powwow's and dance groups

Inuit:

- Interpreters are needed, and training in legal terminology
- Preservation of Inuktitut language - Want to follow the Rosetta Stone model
- Ombudsman have power to change decisions - a dispute mechanism is needed
- Want clarity on how leaders are spending money
- Preservation of crafts and traditional clothing
- Just because Nunitsiavut Government has settled land claim, Provincial and Federal responsibilities still exist
- Money being put into communities should not be based on population but how much money is being made on Labrador resources (i.e Voisey's Bay, Donner Project, Uranium, gems, etc)

Poverty Reduction Strategy:

Labrador Métis Nation:

- Need meaningful, substantial employment
- Improved access to health, medical transportation and medication
- Access to education – increased funding
- Need adequate housing
- Support for families, particularity single families

Innu:

- More funding to resolve social issues (drugs, alcohol, suicide, etc)
- Childcare
- Improved housing for single parents
- Nutrition and budgeting education
- Income supports
- Medicare
- Programs/supports for low income families

Off Reserve Mi'kmaq

- Increased educational funding and opportunity
- Increased employment opportunities for Aboriginal women
- Greater access to childcare (affordable and available)

Urban Aboriginal:

- More job opportunities
- Increased communication regarding Government strategies and initiatives
- Additional financial support for bus passes, childcare, support workers, etc.
- Information/Education on budgeting money
- Higher minimum wage and greater income support and counseling
- Increased educational and training opportunities

On Reserve Mi'kmaq:

- Increase minimum wage, and more employment opportunities
- Need more housing
- Childcare
- Need supports for elderly (nursing home)
- Addictions support to deal with alcohol, drugs, suicide, etc

Inuit:

- Increase minimum wage and social assistance to be on par with the cost of living (in some communities 2L of milk costs $6)
- Ensure Nunitsiavut Government lives up to its commitments to provide each community with employment
- Need better housing – would like to a part of a housing committee to ensure needs are met
- Change oppressive policies and start to respect and reflect Inuit realities
- Increase collaboration between Government and Aboriginal communities – Eliminate red tape
- Revisit Impacts and Benefits Agreements (IBA) with Voisey's Bay Nickel Company to ensure projects benefit local people and their needs
- Want Voisey's Bay Nickel Company to be accountable regarding trust money for Aboriginal communities
- Want a women's advisory group and Inuit women's center so women will have resources to speak for themselves

Family Violence Legislation:

Labrador Métis Nation:

- Educate communities on Government legislation
- Need better intervention process

- More shelters, more supports for families
- Increase anti violence campaigns, and police enforcement
- Increase sensitivity training for RCMP, and justice front line workers
- When in crisis women need to be able to reach out to a person, not a machine

Innu:

- Transition houses for communities
- Public awareness and consultation on Family Violence Legislation
- Faster response by RCMP
- Strict sentencing for offenders
- Financial support and services for families leaving violent homes
- Childcare
- Educate families about legal rights
- More family violence workers in Labrador

Off Reserve Mi'kmaq:

- Consultation needs to be done at the grassroots level
- Government legislation needs to be culturally sensitive
- Communicate Government legislation to communities – have community representatives
- RCMP should play a key role in implementing new justice legislation
- Use clear and concise language

Urban Aboriginal:

- Need to be informed about Government legislation and be given opportunities for consultation (before final decisions are made)
- Need to be recognized as a Aboriginal community by Provincial and Federal Governments

On Reserve Mi'kmaq:

- More information is needed regarding services

Inuit:

- Education and training needed to inform communities regarding Emergency Protection Orders
- Need housing support – Shelters
- Materials need to be presented in easy to understand language, and translated into Aboriginal languages
- Priority on North Coast – RCMP need to be available

Family Justice System:

Labrador Métis Nation:

- System needs to be more sensitive to the needs of communities (language, culture, etc)
- Professional and front line workers need to spend more time with clients
- Sensitivity training to educate workers on culture and realities of violence
- Use clear concise language – no legal/Government jargon
- Stiffer sentencing for offenders
- Increase explanation/information sharing regarding plea bargaining

Innu:

- Review system so Aboriginal groups can have input and feedback
- Need trained people that know language and culture
- Provide public awareness on system
- Improve policing
- Train Aboriginal people to be corrections officers
- Visit Aboriginal communities to see issues first hand

Off Reserve Mi'kmaq:

- Role for sentencing circles
- Greater support for enforcement agencies

Urban Aboriginal:

- More information needs to be made available to Aboriginal people
- Training for Aboriginal people to work and be employed in the Justice system

On Reserve Mi'kmaq:

- Come to communities and work with existing services providers where they exist
- Train community members to provide services

Inuit:

- No one has heard of the system and North Coast has been completely left out
- Improve the process of decision making – 29 position are in Newfoundland and only three are in Labrador (not equal)
- CD parenting programs are not acceptable – there needs to be interaction

Other Priority Areas:

Labrador Métis nation:

- Hire qualified Aboriginal people in communities first
- Listen to the voices of Aboriginal women – Aboriginal women want to be a part of committees and consultation
- Front line workers and decision makers need to be culturally sensitive
- Decrease permits – infringement on Aboriginal right to hunt and fish
- Government has to come to our communities to understand the issues

Innu:

- Need more Aboriginal people working for the Provincial Government
- Better working conditions of workers
- Introduce a literacy program
- Hold an Aboriginal youth gathering/ Leadership training for youth
- Funding and encouragement for youth to attend discussions on social issues, programs and workshops

Off Reserve Mi'kmaq:

- Provincial Government needs to do more to help get the Agreement of Principle moving in Cabinet
- Provincial Government should broaden their perception of Aboriginal - Aboriginal people make up a big part of this province and are distinct groups and cultures

Urban Aboriginal:

- Government needs to look at the needs of Aboriginals living in urban areas as well as in Aboriginal communities

- Need adequate funding to provide programs and services to promote Aboriginal culture in urban areas
- Funding for Aboriginal organizations
- Would like to sit on Government committees
- More support for cultural events, youth leadership training, etc
- More resources to help Aboriginal women find their voices and to speak without fear

On Reserve Mi'kmaq:

- Put needs of women and children first in Conne River
- Chiefs and decision makers need to hear the voices of women in Conne River

Inuit:

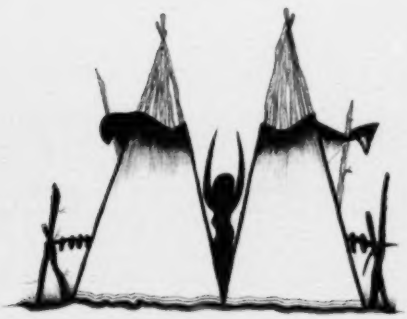
- RCMP are not available when needed and are not accountable to communities - poor response times, no enforcement of laws
- Postville has no police presence in their community
- Supports to decrease the presence of drugs in communities
- Need Status of Women group and shelters
- Want consultation before, during and after polices and legislation are being developed
- Inuit women should have representation on development committees
- Restorative Justice is not working
- Inuit are victims of geographical, cultural and gender inequality
- Decision makers need to spend time in coastal communities to understand the realities

Others:

- More funds for capacity building and workshops in communities
- Support province wide communication networks
- Offer computer training and resources to communities
- Create a list of resource for Aboriginal women in all regions
- Create an Aboriginal cultural council
- Support non-status women and their fight for recognition

- Increased supports for Bay St. George given the number of Aboriginal women in the region

APPENDICES A
Conference Agenda



"The Good Life for Aboriginal Women – Moving Forward, Building Strength"

AGENDA
November 23rd – 26th, 2006

November 23, 2006

7:00pm	Social Meet and Greet – ➢ Welcome – Honourable Joan Burke ➢ Innu Women's Presentation ➢ Inuit Women's Presentation ➢ Métis Women's Presentation ➢ Urban Aboriginal Women's Presentation ➢ On Reserve Mi'kmaq Presentation (MFN) ➢ Off Reserve Mi'kmaq Presentation (NAWN & FNI)

November 24, 2006

8:30am – 9:00am	Registration – Holiday Inn
9:00am – 9:30am	Opening Ceremony – Mi'kmaq Overview of the Conference Agenda – Judy White Honourable Tom Rideout, Minister of Aboriginal Affairs
9:30am – 10:00am	Keynote Speaker - Bev Jacobs – President NWAC
10:00am – 10:30am	Newfoundland and Labrador Poverty Reduction Strategy - Presenter Jennifer Jeans & Wanda Penny
10:30am – 10:45am	Break
10:45am – 11:30am	Small Group Discussions

11:30am- 12:00pm	Reports from Group Discussion
12:00pm – 1:15pm	Lunch Good News Story – On Reserve Mi'kmaq, Innu & Urban Aboriginal
Afternoon Sessions **1:30pm – 3:00pm**	"A New Family Justice System for Newfoundland and Labrador" – Presenter Jill Browne
3:00pm – 4:00pm	Small Group discussions
4:00pm – 4:45pm	Reports from Group Discussion & Sharing of best practices on preventing violence in Aboriginal communities
4:45pm – 5:00pm	Closing Prayer (Innu)
November 25, 2006 **8:30am – 8:45am**	Opening Ceremonies (Inuit)
8:45am – 9:30am	Family Violence Legislation Presentation – Presenter Jackie Lake-Kavanagh
9:30am – 10:45am	Small Group discussions
10:45am – 11:00am	Break
11:00am – 11:30am	Reports from Group Discussions
11:30am – 12:00pm	Honourable Tom Marshall, Minister of Justice
12:00pm – 1:15pm	Lunch Good News Story – Off Reserve Mi'kmaq, Inuit & Métis)
Afternoon Sessions **1:30pm – 3:00pm**	Cultural Preservation Session – Presenter Catherine Martin
3:00pm – 3:15pm	Break

3:15pm	Closing Prayer (Métis)
6:30pm – 9:00pm	Banquet
November 26, 2006	
9:00am – 9:15am	Opening Ceremony (Urban Aboriginal) Summary of groups concerns /objectives – Judy White
9:15am – 11:45am	Respective Group Discussions
11:45am – 12:30pm	Lunch
12:30pm – 2:30pm	Plenary Discussion - Recommendations for Governments and Leaders
2:30pm – 3:00pm	Closing Prayer
4:00pm	Departure

APPENDICES B
Steering Committee Members - Aboriginal Women's Conference 2006

Labrador Métis Nation:
Marguerite Hamel
Christa Turnbull

Newfoundland Aboriginal Women's Network:
Sheila Robinson

Miawpukek First Nation:
Geraldine Kelly

Urban Aboriginal Women:
Myrtle Banfield

Innu Nation
Nympha Byrne
Mary Jane Edmunds

Federation of Newfoundland and Labrador Indians:
Latitia MacDonald

Nunatsiavut Government:
Charlotte Wolfrey

APPENDIX C

Greetings from the Honourbale Joan Burke, Minister Responsible for the Status of Women - Aboriginal Women's Conference: Meet and Greet

I would like to welcome you all to the second Aboriginal Women's Conference.

I would like to thank the Steering Committee, Judy White, and all those who played a role in organizing this event. I am confident that the next couple of days with be productive for all.

This conference builds on the first conference and shows our commitment to continue the dialogue directly with Aboriginal Women.

Over the next few days you will be hearing presentations on the justice system and the poverty reduction strategy. You will also have the opportunity to speak to peers and exchange stories.

I hope that you will find the sessions informative and develop strong suggestions on the work that needs to be done.

As a Government we are committed to assisting Aboriginal Women find answers based on their own cultures.

This is an important time for Aboriginal Women to feel empowered as Aboriginal Governments are gaining control of their futures through self-Government.

I look forward to hearing from all groups as the conference proceeds.

Thank you.

APPENDIX D
Facilitators (Judy White) Opening Comments

This conference stems from priorities identified at last year's conference. Because of Minister Burke and Minster Rideout, the first Aboriginal Women's Conference was held in Happy Valley Goose Bay in March of 2006.

This conference was successful in the sense that it brought together women of different nations from different parts of our province. What we learned throughout the conference is that although we are distinctly different we experience common issues.

Over the course of the conference, a number of issues arose as were outlined in the first conference report including, Justice, Family Violence and the Court System. The Steering Committee in planning for this conference thought that it would be wise to follow up on the issues identified during the first conference.

In order to take action, we have taken a number of priorities highlighted at last year's conference to form the content of the conference this year. Throughout the conference this year, we hope to spend more time exploring the issues and addressing how they can be dealt with.

One of the ladies captured it so well when she said: "We need to be able to aid in financial support of our families, because this gives us the physiological strength to move forward. We need to have an emphasis on the various employment opportunities and we need to have meaningful work".

At last year's conference it was pointed out that there was a lack of gender equality in the hiring process and certainly in the jobs that are available. Full time consistent work is almost impossible to find in various rural communities as well as a lack of consistent childcare.

In preparing for the conference we thought that we needed to find out what is actually happening and to learn about it. Furthermore, to evaluate as Aboriginal groups and Aboriginal women the issues and find out how it affects us and our community.

APPENDIX E
Address from the Honourbale Tom Rideout, Minister of Aboriginal Affairs

Good morning everyone, it is nice to see a large turnout in the beginning of your morning session. I would like to take this opportunity to welcome you all to the 2nd annual Provincial Aboriginal Women's Conference. As the Minister Responsible for Aboriginal Affairs it is truly an honour for me to be here. I had the pleasure of attending the very first conference in Labrador back in March of this year and I have been looking forward to the opportunity to see so many of you again.

During the first conference, all participants made it clear that the discussions that took place needed to continue. Only eight short months later, we are back again with another week of deliberations on important issues to Aboriginal Women in Newfoundland Labrador. To that end, I would like to congratulate you all on your efforts, in particular the committee who took the time in organizing this weekends sessions.

As I stated numerous times before, a conference of this kind is very significant and it strengthens the relationship between the Provincial Government and Aboriginal women throughout the Province. It continues to be very important for our Government to be able to hear directly from you on the issues that you face, as well as potential solutions that you have identified. Government will enable the implementation of these solutions as we continue to work together to ensure that Aboriginal Women have the same opportunities as all other Canadians.

During the last conference we heard concerns about the social, cultural, economic and environmental needs in your communities. And in the last budget, we made comments that reflected many of these concerns including public safety. Indeed there have been a number of investments in areas of priority for Aboriginal Women including funding to hire legal aid staff in Labrador, the development of the Translation Interpretation Strategy and funding for Provincial initiatives for Aboriginal Women.

We are certainly taking your feedback into consideration as we move forward with the development of a Strategic Plan for Labrador. Indeed we have made tremendous progress and we are certainly pleased to be back again to build on past successes and maintain the co-operative relationship that we have enjoyed in the past.

I know that a priority issue during the last conference was the need to have access to better health services. As many of you may know, I will be joining Premier Williams at the National Aboriginal Health Summit next week in Vancouver. Our

Government supports the approach to Aboriginal Health which provides solutions to both social and economic problems that are associated with high suicide and mortality rates, inadequate housing and infrastructure, lack of opportunities for economic development and access to and coordination of mental health and addiction services. This is certainly a position that Premier Williams and I will be articulating in Vancouver. We will take your passion and determination to the Health Summit with us and we will highlight the importance of an improved health care system for Aboriginal peoples in this province.

Our Government is extremely pleased that Mary May Osmond of the Health Commission and Kathleen Bulune of the Innu Health Commission have accepted our invitation to join us in Vancouver next week.

We are also planning for the National Aboriginal Women's Summit in Corner Brook in June of 2007. This will certainly be a historic time for our province and it will be another step forward on the challenges facing Aboriginal women across the country.

In closing, I would like to say that our Government enjoys and appreciates the co-operative relationships that we have developed with Aboriginal Women throughout Newfoundland Labrador. I look forward to having a chance to chat with you throughout the day. I thank you for the invitation to be here again this year and wish you every success as the conference proceeds over the next day or so. Thank you very much for having me.

APPENDIX F

Keynote Speaker – Beverly Jacobs, President of the Native Women's Association of Canada (NWAC)

My name, "Gowehgyuseh", means "she is visiting". I was given that name as a child and it is quite appropriate these days considering the work that I am doing. I would like to thank the organizers for inviting me to speak to you today. What I would like to share with you is a very personal story that reflects the work that I do and why I do it.

Because I was raised traditionally, I learned and participated in Long House Ceremonies with my Grandmother, Grandfather and father. When my Grandmother was a child she attended a residential school. Her experiences had a significant impact on how I was raised and my experiences as a child.

My daughter was eight years old when we first attended court because her father had molested her. It was not until that time that I realized how strong she is and how poorly I had dealt with the issues of my past.

I was molested by my Grandfather when I was three. He was a respected man in our community. He created songs in the Long House, the songs that were sung by the young men. He was what we call a Faith Keeper, one who has knowledge of the ceremonies and passes it on to generations.

Being a victim at my Grandfathers hands, growing up in this traditional lifestyle and also being molested by my brother caused a great deal of confusion. My parents had no idea of the events that were taking place.

When I turned 13, I entered into a number of abusive relationships. I went through every kind of abuse you can think of, as a child and as a young woman.

All of the abuse stopped because of my daughter. When she was five she saw me almost get killed. I watched her as I was being choked by a man I was in a relationship with. I managed to get him off of me because of my daughter and the fear I saw in her. We picked up and moved down the road from my parents. We built a house on the reserve and I worked as a legal secretary.

The issue of Matrimonial Real Property is a very personal issue to me because I had to survive moving out of my home. As a result, I ended up getting really sick, I guess you could say I went though a physical break down rather than a mental one, because my mind and my spirit were too strong to break.

In 1991 I moved to Saskatoon to begin a pre-law program. It was the first time that I actually left my community. It was very difficult for me to leave at that time because my daughter wanted to stay at home with my family. I soon realized that this was the worse thing I could have done because she had just told me that her father molested her.

I still remember the rage that I felt when she first told me that she had been molested. I immediately searched my father's house for his gun and for bullets. I was ready to go and kill. The only thing that stopped me was the man that I was with at that time asked me, if you do this who will your daughter have? It made me stop and think about the consequences of my actions.

When my daughter was born I wanted to really protect her, I did not ever want her to ever have to go though what I went through, but she did.

Then I was accepted to attend pre-law in the summer of 1991 and I left my daughter. It was the worse things I could have done because she needed me to help her with what happened.

At the time I thought that getting an education was the best thing for me to do because it would help me obtain a new, better life for us both. However, my decision has affected my daughter to this day because she felt that I abandoned her when she needed me most. She now has two children, ages five and three. She is still strong.

She confronted her father and asked him and his family why they blamed all of the events on me. They told her that they believed that I had put it all in her head. But she was strong enough to realize that I would never do that. She stood up for herself and I am proud of her for that. At the same time, she has helped me to address my own issues.

In 1991, I went to a sweat in Saskatoon with Cree Elders. When I was in the sweat I asked for help. When I came out I cried for hours. I did not know it but it was then that I had opened the door to my own healing.

It was at that time that I also started to understand my own issues. The ironic part was my Grandfather who was this traditional man, who was my abuser, had also taught me about the stars, the moon, about medicines and about songs.

It took me a long time to focus on the good stuff. It helped me understand more about our traditional laws such as the Great Law of Peace.

There is a residual of the Great Law of Peace that takes over ten days to go through the process of identifying the relationships that we build. It is about creating positive relationships with each other based on unconditional love. These teachings are about understanding who we are and where we come from and how we relate to each other. It is like when you have a baby, the unconditional love that you feel for that baby is how we are supposed to treat each other, how we talk to each other, how we look at each other and how we relate to each other.

The creator gave us a mind to think as human beings that is different than any other spiritual beginning. We as human beings are equal to the plants, trees, medicines and the animals. We have ceremonies to give thanks for all those things that are given to us from our mother the earth. All of those things we gave thanks for are a part of what the creator has given to us.

As human beings, the creator gave us a good mind. A good mind in our language means having a good mind and a good heart. I learned all of these things so I began to wonder if this is how we were taught and how we were raised how could such terrible things happen to me?

When I did my law degree I learnt about how our people have been abused and how the law has been used as a tool of assimilation and genocide. I learned how the law is foreign to our people. I wanted to quit everyday because I felt like I was an outsider. The things that I learnt growing up were very different to what I was taught in school.

When I went away for Law in Windsor I was able to go home often. When I went home I was in ceremonies and talked to elders about what I was learning. There was a day that I was not going to go back to school. Fortunately, we had our traditional council and one of the traditional chiefs sat across from me and I told him that I was not going to return. He told me that many people can not learn other ways of thinking, other languages, other ways of life and other cultures. He told me that I have a gift and that I should continue.

In my last year of law school, I was a clerk with the Supreme Court Judge in the Northwest Territories. I traveled around the Northwest Territories trying to understand the justice system and my own healing. It was an important part of my healing journey.

Unfortunately, in all the cases within the different communities sexual assault was at the forefront. In one of the communities there were three young girls who had charged their Grandfather for sexual assault. This again brought me back to my past. Listening to those young girls was overwhelming. The court had allowed them

to not come into the courtroom. I was sitting close to where the Grandfather was sitting.

Listening to their story was very difficult. When you are a clerk and you are still a student and working with the Judges you have to learn to not be emotional. You learn about these principles and concepts of law that are not human or personal. The Grandfather was eighty years old and watching him as he was convicted and as the RCMP took him away, he was full of fear. Full of fear as to where he was going. I remember the feeling in my gut saying there is no way that I could put my Grandfather through that. Even though he did what he did to me I still loved him. And there was no way that I could ever put him through that fear.

As I continue my healing and professional journey I feel empowered. After I began learning about our traditional laws and learning about our way of life and I become a lawyer, I decided to do my masters in Law. My focus has been on International Law, International Law and the Great Law of Peace. I started talking in depth with our elders about the Great Law of Peace. Learning about our laws again, I began to learn that this is our international law. When you begin to learn about traditional laws, beliefs, and way of life it becomes every empowering because you know how you are made.

When I started to see this Great Law of Peace and where and how it was created. I felt I had to spread this great law. It was the tree of peace that was planted and its roots were supposed to spread to all directions. When colonizers came into our territory they hacked at the roots. The roots were stopped and those messages of peace ceased to spread.

Colonizers coming into our territories and their patriarchal laws had a tremendous impact on our communities and our women. Our traditional laws talk about and the honour of our women. We are honored because we bring life onto this earth, we are honored because of our relationship to the earth and the creator. I started learning all of these things and again felt that because I was not treated with honour, things did not match up.

I started focusing on our women. When did we begin to learn and think with euro centric values so much that it replaced what we had originally known. Part of this whole process is coming back to what we already know and how to empower that.

Today I work with Native Women's Associations to bring our people back to our traditions and lessons. There was balance, there was respect, there was respect for the men's roles, there was respect for the women's roles, and there was respect for the elders, for the youth and for the children. There was always a process of how we

relate to each other and it was all about teaching. It was about our elders teaching us about our responsibilities, about teaching our children from the time they are born about their responsibilities.

Looking at the title of your conferences, "A Good Life for Aboriginal Women, Moving Forward and Building Strength", to me that is what it is all about. Moving forward is understanding who we are and where we come from, our connections to our traditions, to those things that empower us as women. In one of our ceremonies women are responsible for planting. Women have the responsibility to take the lead in singing and in choosing the songs that are sung. There is a song that the women sing that is called "We are the Seed"; "we are the seed from the creator and our connections to the earth". Because we bring that life, that physical life from the creator to this physical world we are honored for that.

As I travel across the world I see the same thing has happened to indigenous women in other countries. I started focusing on the environmental issues and seeing the relationship between the rapes of our mother the earth and the rape of our women.

People are now becoming aware that if we do not stop violating our mother the earth we will not survive. Things like climate change and other environmental damage are making people aware. If we are not ready to start respecting the earth and doing what we need to do we are not going to be here. The same thing applies with our women, if things do not stop - the rape and the abuse- we are not going to be here.

I am still here to do the work that I am doing. I have turned my rage and hate into something positive that will help our women. We have to use all the facts and research about what has and is happening in our communities to inform the rest of the world.

Going to the Premier's meeting in Kelowna was a historical event for the Native Women's Association of Canada (NWAC). To be sitting at the table with leaders from across Canada to present these issues was a great opportunity. We presented the issues as fact and we got their attention. I know at Kelowna, Premier William was sitting to the right of me, we had many conversations and he told me about the conference you had in March. He told me how effected he was by listening to your stories and to your pain. He told me that it really had an impact on him.

When I presented the facts at Kelowna Premier Williams was the one to say something has to be done. I thanked him for that and as a result we have this Women's Summit coming up in June. We are just now in the planning stages of the

summit, but I want an event that will bring together thousands of women. However, I am now being told that the event is limited to 150 women. I am really disappointed, but I am still hopeful that we will make a difference at this meeting.

I am starting to see all across the world that women are finally saying that this is enough and the strength of our women is being reclaimed. I am really happy about that and it feels really good to see the changes that are happening, the voices that are out there, because I had no voice at one time.

Women coming forward and making a difference in a good and respectful way is a part of our tradition and our culture.

Thank you for listening and have a good conference.

APPENDIX G

Poverty Reduction Strategy

Jennifer Jean and Wanda Penney, the Department of Human Resources, Labour and Employment, Government of Newfoundland and Labrador

I am really happy to talk to you about the Provincial Government's Poverty Reduction Strategy. I am going to do the first few minutes of the presentation and talk a little about the process and how we got here. Then Wanda Penney will speak to you about some specifics of the strategy.

We are really glad to be here, because even though the Poverty Reduction Strategy was released in June 2006, it is a ten-year commitment. One of the major commitments in this Strategy is to keep up the dialogue. It is a Strategy that will be tweaked all along the way. So, small group discussions will give insight on what the issues are for Aboriginal women and your communities relating to poverty. This information will then inform the process as we move along.

Slide 1: "Quote: For those not living in poverty, poverty is a social gap, a sore. It is an indication of failures within the system. For those living in poverty, poverty is more than a concept. It permeates every moment, every aspect of their lives".

Based on the discussions that we have had with community groups and with people living in poverty, this reflects the daily reality for many people. Poverty is a reality and it affects everyday living. Children growing up in poverty are less likely to be ready for school, less likely to do well in the long term and it affects your whole participation in the community and economic life.

Slide 2: What do we mean by poverty?

Slide 3: There has always been a debate on what it means, is there a poverty line and so on. In the Poverty Reduction Action Plan we do have some information on how we define poverty and we do look at one of the main definitions and how we plan to measure the Strategy.

But it is not only income level; it is how far you fall below that. That is what we refer to as the depth of poverty, how poor you are compared to other people, and how long you have been poor. 130,000 individuals in Newfoundland and Labrador fall below that line. That is a large and significant portion of our population. In some situations people are poor for short periods of time, people may have lost their jobs, sometimes you are student, but that does not mean it is right to be poor. But then there is another group of the population that has been poor for a long period of

time. Of the 27 percent of the population that have experienced poverty between 1996 and 2001, 16 percent were poor for the entire 6 years and were much more likely to experience long term poverty.

Slide 4: Statistics: Note that it is older adults; children and single parents that make up over half of the people living in poverty the majority of these are single and are women. We have the third highest rate of child poverty, but the lowest rate of seniors living in poverty, compared to other provinces.

The research speaks to that, fortunately we are able to say there are many things that communities and the Provincial Government are doing already to address some of the root causes and impacts of poverty.

Slide 5: Who is most vulnerable to poverty?

Slide 6: What do we know about Aboriginal People and Poverty? As a part of our discussion today we hope to talk to you about your experiences and hear some of your ideas on what it is we need to do together to have some impact, both in the short and long term. We know that if poverty could be easily fixed, it would have been done along time ago. But it requires a variety of different actions to have an impact.

Slide 7: What is the Government of Newfoundland and Labrador's commitment to addressing poverty?

Work reflects that it is going to take time to have an impact on poverty and that there are commitments to measure over time. There is a need to have progress reports and have meetings to discuss the progress. Part of this discussion is to inform the population that this is an ongoing process.

Slide 8: We have found that Ministers have been very engaged in this process. They are really interested and they understand it. They understand that it is a long term process it is not just what can we do today. It has been very encouraging to work in that environment as a public servant.

Slide 9: What process is being used to address poverty? The power and the strength of this process is the work that happens across departments. Departmental working groups do a lot of the work and support Ministers in the sharing of ideas.

Everybody tries to hang their hats at the door, which is hard to do, and have open discussions, which has been the strength of this process. The Provincial Government had committed to developing a compressive Government wide strategy in

consultation with the community. So part of the process of developing the strategy was a series of consultations and workshops last summer. We also had focus groups with people living in poverty, in particular women living in poverty. We did research across the country and internationally and looked at best practices; we looked at some of our existing programs. We tried to keep the door open through a toll free line and email address. The discussion we have today will be really important in moving forward and looking at concrete things that can be done.

Slide 10: What is the Government of Newfoundland and Labrador doing to address poverty? I have been working with the Poverty Reduction Department since July; I came on just after the document was released. Some of my former colleagues were saying the strategy is out now, what are you going to do now? But it has been quite busy and there is still lot of work to do.

Newfoundland Labrador is only the second province in Canada to have a Poverty Reduction Strategy. Quebec also has a poverty reduction plan. Through the action plan in this province, the Government has committed $64 millions annually in poverty reduction efforts. In 2006 and 2007, the current fiscal year $30.5 million dollars has been identified for initiatives.

Slide 11: The Vision. As Jennifer has already mentioned it is a very coordinated effort and requires continued investments in early childhood development, in health and well being, in education, in the economic development of the Province, employment generation and labour force developments. So poverty reduction is closely related to a number of Government initiatives that are happening right now.

Just to give you some examples, you may of heard of the early learning child care plan, the Provincial wellness plan, the healthy aging strategy, there is a skills task force in education, there is migration strategy, Minister Rideout talked about the Northern strategic plan and the violence prevention initiative is also closely related.

Slide 12: Guiding Principles: All of these principles are to support the three key directions of the strategy. The three directions are prevention of poverty, reduction of poverty and the alleviation of poverty.

Slide 13: Action Plan Goals: Review each goal.

Goal 1: The strategy commits to developing a guide for services for those in the low income bracket, a guide to Government programs and services. The Women's Policy Office is hoping to be involved in that as well from a gender perspective. Jennifer talked about the interdepartmental approach in terms of coordinating the whole development and implementation of the poverty reduction strategy for the province.

Goal 2: Trying to break the cycle of poverty. Supporting people to develop their full potential. Things like improving access to affordable housing increased family justice supports and increased income support rates. These are all examples of how the poverty reduction strategy is working to become a stronger social safety net in the province.

Goal 3: Most people who live in poverty say if they had a decent paying job, they would not be in poverty. They might have low skill levels; they might need additional access to supports and benefits to join the work force. So an important component of addressing poverty is improving the incomes of our people. Removing barriers to employment for groups like youth are going to be essential to the process.

Goal 4: The whole prevention focus and working with children and providing good childcare. Recognizing that the early years are significant.

Goal 5: We all know that education is the key to employment and is the best predictor of economic and social well being of individuals. So the strategy has initiatives to improve the education system in our province to target at risk youth to help people to achieve higher education.

Slide 14, 15 and 16: key objectives.

Slide 17: Initiative for 2006/07.

APPENDIX H
Small Group Discussion: Poverty Reduction Strategy

Question 1

What are the main issues relating to poverty in your community?

Group #1

- No Jobs
- Daycare – lack of adequate space/seats
- No daycare on the south coast in places like Glenwood, which is 24 km from Gander
- Daycare is too expensive for lower income families
- Can not afford to work
- Minimum wage is too low
- Single mothers need additional financial supports for work and school
    - Daycare is to expensive
    - Transportation – medical
    - Tuition – books are expensive
    - Babysitting
- Cost of medication is expensive
- Need trained personnel
- Province regulations hinders
    - Cultural difference
    - Stopping growth
    - Qualifications for employment are to high
    - Expansion
    - Training
    - Building codes are too high
    - Difference in climate in Labrador
- Low income
- Low educational levels
- Low social assistance
    - Labrador community has a high cost of living on the coast (Gas, Groceries, Transportation between communities)
    - Rural areas (Criteria for assistance not based on number of children)
- Child above 18 have no education
    - Some kids get 44 dollars every 2 weeks
    - Special needs kids get 123 dollars every 2 weeks
    - They are stuck

- No Jobs
- The cycle continues
- Social Services – staff not sensitive to people in poverty

Group #2

- No jobs (Rigolet, coastal Labrador)
- High cost of living (is the Labrador subsidy being monitored)
- Getting information directly to the individuals in the communities
- Need adequate housing
- Shelters for battered women
- Alcohol and drug addiction
- Improve community and school co-operation
- Student debt
- Low social assistance rate/Employment Insurance
- High electricity rates
- Low minimum wage (better off an social assistance)
- Government should motor employment projects to ensure equity for Aboriginal women
- More projects to get women working

Group #3

- Cost of living higher in some communities
- Lack of employment/jobs
- Low wages keep people in poverty
- Nothing for youth to do, get into drugs, alcohol and crime
- Lack of Housing
- Cost to buy nutritious foods – related to Diabetes
    - The freezers in the smaller communities are stocked full of processed food, there is no healthy, wholesome foods
- Exposure to alcohol and drug abuse
- Wondering when integration of services will happen
- Slum housing /sub standard housing
- Frustration with resources / system issues
- Suicide help and intervention
- Access to Education and training
- Lack of Government services
- Can not afford to continue on with education – need additional supports
- Need to address poverty – how can Government decrease poverty when they do not know what poverty is and what it means to live in poverty – better networking with community

- Make sure all people, including people living in poverty, have access to services
- Sub standard infrastructure in Labrador
- Change / growth comes from community, grassroots not Government i.e. Ministerial committees

Group # 3

- Government should expand Aboriginal family supports centers to smaller communities as well as cities and large communities
- Programs to deal with social issues –Operational money and money for facilities
- Building capacity – people and infrastructure – long term funding
- Lack of employment

Question 2

What are the three key things that need to be done in order to support Aboriginal communities in addressing poverty?

Group #1

- Funding is not disturbed equally and adequately between Labrador and Newfoundland
- More poverty in rural and isolated areas – items are more expensive and services either do not exist or communities do not have access
- Need to be made more aware of the Poverty Reduction Strategy – use materials such as newspaper, internet, household flyers, informing leaders, and TV (community channels) to spread information
- Need improved daycare

Group #2

- Information sharing – better ways of getting the information out to the people
- Employment/minimum wage – too low
- Cost of living is to high – especially in Churchill Falls and other isolated areas

Group #3

- Need long term employment solutions
- Increased funding to address social issues, high cost in Labrador for prevention programs (health care)

- Need to bring people together to address issues and support each other (including youth)
- Group sessions for youth to find out what they want and need
- Educational opportunities/ funding for medics
- Government has to ensure that Aboriginal funding is going to Aboriginals

Question 3

How can Aboriginal women be included in the process of addressing poverty? Where to from here?

Group #1

- Provincial, Federal and Aboriginal leaders need to better inform communities - including women
- Continue Provincial women's conferences
- Introduce a community spokes person to be the voice for the people in poverty, at community level.
- Support community spokes person

Group #2

- Consult Aboriginal women in their own communities – different communities have different needs
- Have a representative from each community – someone who can speak for everyone
- Follow up yearly on progress for Aboriginal women – someone who can watch to make sure something is happening in the town
- Support an Aboriginal women's groups

Group #3

- Local Representative from communities need to be able to voice issues to Governments

Other issues identified:

- More funding
- Childcare
- Housing for single parents
- Nutrition education
- Increased income support

- Budgeting programs should be offered in communities
- Promote programs that work with low income families
- Medicare

Appendix I
Good News Stories

Miawpukek First Nation

Irene from the Miawpukek First Nation Justice Department

I am going to talk to you today about our Justice Restorative Program that we have in Conne River. I will talk about our mandate, our mission, some of the things we do to restore justice and where we can go for mediation and crime prevention.

Slide 1: Cover

Slide 2: Everything we have done up to this point with the Justice Initiative has been community based. The community is involved in everything.

Slide 3: Miawpukek First Nation Justice Department Mission: In the event that something is not successful it goes back into the community. They are the ones who put it forward.

Slide 4: What makes up our Justice Department?

Slide 5: RCMP

Slide 6: P.A.C. - Police Advisory Committee

Slide 7: By-Law Committee

Slide 8: Court Services

Slide 9-11: Miawpukek First Nation Justice Committee

Slide 12: Miawpukek First Nation: Justice Committee four values

Slide 13-16: Pictures

Slide 17-18: Healing and Sentencing Circle

Slide 19: Healing and Sentencing Circle statistics. At one point young females were using the restorative process more, the numbers are now equal, both males and females are using the restorative justice process equally.

Slide 20: Mediation and Crime Prevention. The question was asked "Should we offer general intervention to Band Members to assist in resolving disputes". 88% said "yes". The results gave us a clear direction.

Slide 21: Question was asked, "Should we offer Family Mediation Interventions services?" 90% said "yes". Again results gave us a clear direction

Slide 22: Mediation Services

Slide 23: Community Survey - Crime Prevention

Slide 24: Pie Chart: Policing Survey Statistics

Slide 25: Pie Chart: Do you believe this community is a safe place to live?

Slide 26: Pie Chart: What are the social problems in our community?

Slide 27: Pie Chart: How do they affect policing?

Slide 28: Pie Chart: How many RCMP officers do you think are required to effectively police our community?

Slide 29: Pie Chart: What criminal activity do you feel is a policing issue in our community that requires attention?

Slide 30: Pie Chart: Do crimes go unreported?

Slide 31: Pie Chart: In your opinion, does the RCMP currently have good relations with your community?

Slide 32: Pie Chart: Are you aware of any community relations or crime prevention programs provided by the RCMP in our community?

Slide 33: Pie Chart: In that no police force can be everywhere at once, what are some measures our community can be doing to make it a safer place?

As a result of the information gathered, the Justice Department is in the process of submitting a proposal for funding to begin crime prevention initiatives and mediation services in our community.

Community wellness is everybody's business. This is what is working for us, the Restorative Justice community based system. Justice initiatives in our community

are definitely working. From 2003 to 2006, all of the 28 to 30 circles that we have had - 90% involved youth and there has only been one youth that has ever come back through the process twice. It is definitely working!

Urban Aboriginal Women

Myrtle Bandfield, Executive Director of the Friendship Center.

Our mandate at the Native Friendship Centre is to provide services for all Aboriginal people in the Province. I am going to share with you a good news story about our youth arts project.

Through this project we were able to extend our core mandate to assist Aboriginal youth artist and help empower them with the knowledge to pursue a career in the arts. The Friendship Center has many partners and networks linking Aboriginal communities throughout the province. When we were approached to do this project it was our hope that our expertise could serve as a useful resource in creating new opportunities for our youth. We expanded out of the urban area, right across the Newfoundland and Labrador.

I like to say the Native Friendship Centre started with the Aboriginal Arts Community. We began over a decade ago when we were instrumental in increasing the public awareness of the Aboriginal Arts through a book exhibit.

When we did the book exhibit in 1996, the Department of Education purchased books to put into the school system as a resource in the libraries. Because of this many youth contacted us to express their interest in the arts.

This interest encouraged us to do a second project aimed at youth. However, funding has been a challenge.

Slide 1: Overview of Presentation

Slide 2: St. John's, Newfoundland and Labrador Cultural Capital 2000

Slide 3: Why an Aboriginal Youth Arts Gathering?

Slide 4-5: Getting There?

Slide 6-8: August 3-5, 2006

Slide 9-11: Why is this Good News?

Slide 12: Where do we go from here?

Slide 13: Pictures....a taste of some of the art that we are presenting.

We have been thinking of contacting the Museum of Civilization in Ottawa and the Smithsonian Intuition Gallery in Washington to see if we can showcase an exhibit.

Thank you!

Innu Women

Mary May Osmond, Director of Social and Health Services for the Sheshatshiu First Nation and Emma, a homecare worker from Natuashish.

I am very pleased to be participating in this conference and I think that it is a great idea to share good news stories. I am sure that most people here are familiar with our community, probably from hearing various news reports over the years. Most of the stories have been negative and likely focused on tragedies. Like most communities we do have our struggles, but I believe we also have a lot to celebrate.

One of our challenges is finding ways to help people to return to *Nugiamete*, meaning in the country. For Innu, there has to be a balance between managing our own Government and maintaining and practicing traditional skills, because this the only way we can truly survive and stay strong. Our outpost program is an example of one of our better and more successful programs.

Our people continue every year to travel to *Nugiamete* and we have people who choose to live several months of the year in traditional camps. This year there have been at least a dozen encampments along root 520 of the Northwest River Highway and many more along the Churchill Falls Road. Being outside practicing traditional skills, using our language and spending time with our families, is one way we can maintain our health.

This past summer, with generous support from the Provincial Government, particularly Minister Joan Burke, 286 Innu women from Labrador and Quebec participated in a week long women's gathering at Gull Island. We stayed in Canvas tents and practiced traditional skills, shared stories and songs and celebrated being Innu. It was a week of learning and healing and we came away refreshed and renewed, a very positive experience.

I want to say that there are also many good things happening in Sheshatshiu as we see our community growing in so many ways. For instance, we have had an increase in the number of high school and Adult Basic Education graduates. We have seen more people go on to post secondary education. For us education is an important step to Self Government, one that we must take to balance community and country. We were very pleased when Minister Jim Prentice announced that Sheshatshiu will have a new school. This new building represents our hope for the future and will provide a measure of assurance that our children will have the same opportunity as others in this province. There are many needs in the community and we are making progress in addressing them. Right now 32 houses are under construction with four more being planned. This is a good first step in addressing our housing problems.

Many young Innu athletes are competing on Provincial and National teams and are representing our region and province well. Our arena that had been vandalized is being repaired and once again is operational. We also have a Family Resource Centre that supports community living and provides activities for families. Children can go to the centre after school and there are social nights for parents to come with their children.

We are looking forward to the opening of a Safe House in March of 2007. This facility will be attached to the group home and will provide a haven for youth in crises who are outside the Justice System.

Innu are making great progress in economic development and are proving that we can successfully compete in today's market place. Taking advantages of economic opportunities at our doorstep allows for many returns to our community.

I want to thank you for the time today to share these successes with you, thanks to all, hope you enjoy the conference.

Emma: Introduces herself and starts a Good News Story.

Every year the Next Generation Guardians and Health Commissions celebrate National Additions Awareness Week. All the activities take place at a school. The first day always starts with an opening prayer and a blessing from an elder. After the prayer the whole school and members of the community take a walk around Natuashish.

The older students hold a banner that reads the theme, "Honouring our Parents". It is an hour walk starting at the school and ending at the school where lunch is provided by the RCMP.

The next generation guardians also take this time to honour the services of the people of Natuashish. It is a time to recognize and acknowledge the people that take the time to help make our community a safe and flourishing community. Nomination forms are sent out to agencies one month in advance. There are ten categories: teacher of the year, youth of the year, elder of the year, staff of the year, community volunteer of the year, organization of the year, woman of the year, hunter of the year, athlete of the year, sportsman of the year and nurse of the year. Staff of organizations nominates people for their outstanding services in Natuashish. Special awards were given to the Fire Department, Fire Chief and the Firemen Volunteers. They were presented with a special plaque made especially for them. They were recognized for good team building, concern of community safety, organization, regular drills, quick response time and also culturally related activities.

The award banquet provided a meal of both traditional and non-traditional foods. Winners were announced and it was also a time to say thank you to the other organizations, like the band council, post office, facility management, social services, health commission, health center, school and staff, childcare and recreation.

The negative things always seem to make headlines in our small community. The positive things remain quiet because people are shy to mention the good things. A role of the Next Generation Guardians is to publicize the good things in the community and make them public, either on a newsletter or at the appreciation awards night.

Thank you.

APPENDIX J

Family Justice System

Jill Brown, the Department of Justice, Government of Newfoundland and Labrador

The Family Justice System is a new initiative that has not been rolled out yet. It is looking like it is going to be operational in early 2007. The program is now being tweaked and we expect that initially we are going to have some growing pains.

However, this will give us the opportunity to make changes as we go. Having the opportunity to present here is excellent, because I am going to be to getting some feed back and that is something we are really happy to have the opportunity to be able to receive. I worked as a lawyer in a private practice for five years. I have done some family law and I have seen the impact of the adversarial court system on families and children.

I really did not like what I saw others experience. I have seen the system damage families and hurt children. Six years ago, I had the opportunity to work with the pilot project in Western Newfoundland. This project provides families with an option.

This year the Government supported a new Province wide initiative. The expansion of Family Justice System got rolling because the Federal Government was looking at expanding Unified Courts throughout the Province. With the potential of that happening the timing was right to roll out the supportive services to go along with Unified Family Court.

The kinds of services to be delivered through the Family Justice Services Division were being examined. These include counseling, education, mediation and supports to help families to work out their own matters. Right now on the Island there is a patchwork of services available. There is the Family Justice Services Western Project that I was involved with in Corner Brook that provided services for Corner Brook, Stephenville and surrounding areas.

There is the Family Justice Services Central project, which is a project of the legal aid commission in Gander and Grand Falls. Then at the Unified Family Court in St. John's they had some supportive services for custody assess matters with two mediators and counselor present.

With the expansion of the Family Justice System we put forward the idea that we would create uniformed service for everyone in the province no matter where you live.

The Provincial Government approved funding for the Family Justice Services Division in the 2006-07 budgets. There are resources at the Unified Family Court in St. John's and the Family Justice Services in Western. At present there are two lawyer/mediators, a counselor, a support application, a social worker and a recalculation clerk assigned to the division.

In central there is a mediator and counselor and throughout the province there are support applications social workers.

A mediator is a neutral person that works with families and family law issues. The job of a mediator is to work with families, help them explore their opinions and see if they can come up with their own solutions.

A counselor with the division works with adults and children who are having trouble dealing with different aspects of separation and divorce. People have to deal with issues such as grief, denial and dealing with the sadness and depression that comes from the end of a relationship. Part of the job of the counselor is to help people that are trying to work though their grief and to deal with the changes, to deal with the emotional aspects of their separation.

Another roll of the counselor is to work with families to help them focus on their children. With new separations there is so much going on with the parents that often it is hard to focus in on the needs of children. It is important to work with children and help the parents to see the situation through the child's eyes.

The support application social worker program is a program that is offered through the Department of Human Resources, Labor and Employment. They have offices throughout Newfoundland and Labrador. These social workers provide assistance to people who are applying for child support and spousal support. In most cases they are focusing on helping people apply for child support and the majority of their clients are recipients of income support who by law are required to try and seek assistance from the parent that they do not live with financially.

The counselor and mediators are also educating people about their services. It is about educating parents about the emotional, the physical, the economic and the legal aspect of separation and divorce. Giving them information so that they have the power and the knowledge to make good decisions for themselves and their families.

With this project there is a lot of partnership with departments such as Human Resources, Labor and Employment, Health and Community Services, the Legal Aid Commission and Education.

For example, we know that the children of the parents that we are seeing, are all in school or at sometime well be. So we know we want to be partnering with schools, teachers and guidance counselors so we can also give them the information to best help families. We know we want to be partnering with Human Resources Labour and Employment so that the families that are recipients of income support have their needs in the context of separation and divorce met appropriately.

We are trying to be a multi-departmental division so that we are dealing with the big picture and we are speaking for the needs of children especially. Not just in the Department of Justice with Family Law but with other Government agencies who people come into contact with.

The proposed plan for the Family Justice Service Division is divided into three parts. The main part being the main Family Justice Service Division that provides counseling, education and mediation services for families that have separated and are dealing with legal issues. The second part is a recalculation model which deals with the automatic recalculation of child support. The third is providing free legal information.

The Family Justice Service Division is going to be a part of the Provincial and Supreme Court. It is going to be comprised of multi disciplinary teams, working in coordination and partnership with family law. The focus of the division is to provide a child focused service. My dream is that when people separate and are faced with problems they will think about a group of people who want to help them make their own decisions, not a judge and a court room.

The vision statement of the Family Justice Service Division is to deliver compressive Family Law Services outside of the adversarial courts setting in a manner that promotes the timely and just resolution of family disputes taking into account the interest of children first.

Our mission statement is that the Family Justice Service Division exists to support children and families dealing with family law issues through the work of a multidisciplinary team.

The division is going to be administered as part of the courts. The Family Justice Services Coordinator will oversee policy and programs and ensure that everyone has access to services.

The division is now overseen by a Provincial committee, which provides direction to the overall policy and how it is going to operate. We are hoping to soon have

Regional Implementation Committees up and running. We already have one in Labrador, and are hoping to have committees in the Avalon, Central, and Western running soon. Regional Implementation Committees will help keep services in line with the difference that exist between each of the regions.

There are four regions of the new Family Justice Service Division Avalon, Western, Central and Labrador. At the present time, with the Avalon, there are two mediators and one counselor at the Unified Family Court. When the project becomes operational we are going to have two additional lawyers/mediators and an additional counselor.

Part of our philosophy is taking services out of the courtroom. Right now, the services that are available in St. John's are available at the Unified Family Court. With the new division the services will be located downtown.

There has been a consultant hired to do research on different types of models for mediation and dispute resolution for child protection matters. She will be reporting back to a bigger committee to see if this is something that we can provide through the Family Justice Services Division.

This is something that had a lot of success in British Columbia and Ontario. We are pretty excited about this also falling under the umbrella of Family Justice Services.

At the moment the Central region consists of a lawyer and counselor, one in Gander and one in Grand Falls- Windsor. There is going to be two additional mediators and counselor in Central, a number of support application social workers will be working with the service and we are hoping that there will be child mediation also included in the services. There will be a mediator and psychologist to work with that team to provide them with that service as well.

In the Western Region there are presently two lawyers/mediators, a counselor, one and half support application social worker, who have already been working with the project. We are hoping that a new counselor will be hired soon. We are looking to try and have somebody in Stephenville to provide counseling as part of the service.

In the Labrador region we talked with a group to see what might work best with them, because in the other regions there is some collaboration with a counselor and a mediator. But with the resources that will be provided in this year's budget we had enough for two positions in Labrador.

The Labrador Advisory Implementation Committee suggests that if there are only two positions available they would prefer to have a mediator in Happy Valley Goose Bay

and a mediator in Lab West. Right now we are not just looking for lawyer/mediators we are also looking for people with a background in social work or psychology. We find if you have a variety of expertise it works best.

The geography of Labrador is greater than anywhere else. With the budget that we have this year, there was funding for the services. I know that at the moment we are trying to work towards additional services for Labrador given the size of the region.

Because of the geography of Labrador, we are trying to set up the system in such a way that you can access services through teleconferencing and video conferencing.

There are two ways people are going to access the services. I will speak on the court way first. A lot of the people that are going to be accessing this service will be doing so through court application.

For those people who make out a court application, after their application has been serviced, you attend an intake. You would do it alone, you do it alone with mom, you do it alone with dad, and you try to get an overview of what the situation is, what the issues are, what kind of problem the people have been dealing with and explore things like safety and whether or not it is appropriate for people to be together.

The second way of delivering is by a request for service. The whole philosophy of this is to keep people out of court. This would be a simple form saying that they want to access services so that they work out their financial and parenting obligations together without going to court. The actual service that they get is the same whether they go to the court or not. They still get access to parent education, they still get access to mediation services, and they still get access to counseling.

As it stands for Labrador the majority of services are going to be available in Labrador West and Happy Valley Goose Bay. Where available video conferencing would be offered.

We are getting started, we are going to try and put in services and build upon them.

APPENDIX K
Small Group Discussion: New Family Justice System

Question 1

How is it working for Aboriginal communities?

Group 1

- No information on Family Justice Services
- Women and children leave home as part of the separation
- Women are left with no income until court
- Waiting for delay – threats, abuse, no counselors, no emergency services, there is a psychiatrists in Goose Bay, no services for suicide, nurses – no serviced, they go home
- Inaccurate assessments
- No enforcement of court orders regarding child support
- DVD's are not an appropriate form of education regarding parenting programs
- Parent programs are essential

Group 2

- Geography –no services available
- Financial cost of Lawyers
- Legal aid service are there, but are limited because of cultural issues
- Transportation cost to and from court – big issue in rural communities
- Justice delay – case overload
- Language barrier – need for interpreters who understand the justice system
- Need to look at Aboriginal justice system

Group 3

- High travel costs - location of courts
- Sentencing is to weak
- Court dockets are full
- Translation services are needed
- Increased access and service from legal aid lawyers
- Women do not feel safe in the community
- RCMP unresponsive - If you call the RCMP office you will get the RCMP in St. John's
- RCMP require an address but there are no addresses

- RCMP only present from 9am to 5pm
- RCMP are not responding to complaints
- Drug dealers are not dealt with

Group 4

- Interpreters must be well trained. A good knowledge of all languages and of the courts. The interpretation can be inaccurate and possibly lead to injustice
- An person to ensure that Government policies/practices are kept
- A lack of overall justice services
    - Poor facilities
    - No time for lawyer/client consultation
    - Sentencing circles: what are the rules, who can sit in?
    - Judicial system does not fit in Aboriginal communities

Question 2

Needs of the new system?

Group 1

- There will be 29 positions to be filled in Newfoundland and three positions in Labrador. Labrador needs to be divided up into four regions and given full services and budget
- Housing options need to be improved for Aboriginal communities – need support in separation because people stay in bad situations because they have no where else to go
- Cultural aspects need to be built into the services
- Hire Aboriginal people for the positions

Group 2

- Community support person – liaison person who understand process to work with individual , to advocate for individuals – will eliminate cost travel and teleconferencing
- Present system will not work to serve the Aboriginal community - need further consultation with grass roots regarding delivery, design of the program

Group 3

- Application process causes problems
- No counselor to help

- Family Justice Service will not reach Northern Labrador
- It will do nothing
- Did not consult Aboriginal communities
- No cultural sensitivity/ no cultural training
- You do not see a person face to face you will only get a CD
- No money to travel

Group 4

- Consult with the community
- One person in Happy Valley Goose Bay and one in Labrador City will not serve the best interest of the Aboriginal Communities
- Need an increased travel budget
- The revenue coming from Labrador through companies like Voisey's Bay Nickel should go back into the communities
- Need to ensure no cost for services
- Need to consult for child custody/pilot project

Question 3

How is it working for Aboriginal women?

Group 1

- Aboriginal women should be on related committees – involved in community development
- Consult with Aboriginal communities
- Committee meetings – all Aboriginal communities
- More public consultation
- Questionnaires could be used to gather information
- Hire community representation to lead the community consultation
- Government needs to recognize the barriers to recruitment
- Invest in Aboriginal women – professional development opportunities

Group 2

- More focus groups (with affected people) and support groups
- Employment opportunities – training for Aboriginal women
- Communication/access to services
    - Workshops
    - Aboriginal women advisory groups

  - Translation materials
- Consultation before development

Group 3

- Grassroots consultation with Aboriginal peoples particularly women
- Train and hire Aboriginal women to be mediators
- Do not rely on hearsay
- Respect our culture
- Hire people who know the culture and the people
- Positions were not widely advertised in Labrador
- You say "you have your own way of dealing with things"
- Have an Aboriginal representative on the committee
- Labrador needs to be set up to serve the entire geographical area, right now two people are only looking Happy Valley Goose Bay and Labrador West
- 25 or more communities not served
- Need community input

Group 4

- No full consultation
- Train individuals that will return to Labrador
- Commitment to Labrador for a certain period of time
- More funding

APPENDIX L

Family Violence Legislation
Jackie Lake-Kavanagh and Susan Hoddinott, the Department of Justice,
Government of Newfoundland and Labrador

Jackie Lake-Kavanagh: I would like to get some of your ideas around communications and how the Department of Justice needs to be moving process forward in a constructive way that meets your needs and the needs of your communities.

The Family Violence Legislation is a response to the past 20 to 30 years of women's groups and individual women challenging the justice system to better address issues around violence against women.

Minister Marshall established a Minister's Committee on Violence against Women in 2005. One of the things asked of the Committee was to take on the issue of Family Violence Legislation. Look at it, research it, talk to people about it and see what kind of model would best work in this Province.

In terms of family violence, this new Provincial Law is not part of the Criminal Code. This is a Provincial Law that has been passed and implemented. It does fill a gap in the process for victims of family violence. It provides more immediate options for victims of family violence than the criminal code provides. Many of you are quite familiar with how long and drawn out the process can be, when you are looking for assistance in the form of criminal law in family violence cases.

This legislation is intended to work with the Criminal Code. It is intended to work with the Criminal Law and not intended to replace it. It is not intended to decriminalized violence against women. Family violence is a major social and legal issue that is facing our communities.

Under the Criminal Law when the police respond to a family violence call, they often have limited grounds on which to remove the accused from the home. Among other things the new legislation will enable victims and their children to stay in their family home. This allows victims to be able to stay connected to their families, to their children's school, to work and to their communities.

We know that this is really critical for victims who are trying to cope with the violence that is happening in the family. To take them from their familiar surroundings and supports is not helpful. Maintaining that supportive network and that system around victims of violence is really important.

How does the new law work?

In emergency situations, an application can be made to a Provincial Court Judge. Normally the police would make out these applications on behalf of the victim and can happen on a 24/7 bases. That works because the police can make out the applications by telephone. There is no appearance in court required. You do not need a court in our community in order to make these applications.

There are other ways that an application can be made as well. If you are in an area where there is a Court, a victim can make the application directly or a lawyer can go in and make the application during regular court hours. Judges have committed to making very fast turn around decisions on these applications.

We have a 24 hour turn around on most of the applications, with some being processed in under an hour.

The emergency protection orders themselves are a key part of the legislation. An emergency protection order is a court order from the Provincial Court. The Judge may issue it in emergency situations. It is a temporary order and has a maximum duration of 90 days. It is not permanent, it is meant to give the victim breathing space to make long term decisions and plans.

They can grant temporary position of property to the victim. These include things like the vehicle, medical cards, etc. It can order police seizer of firearms and weapons from the offender. It can order temporary care and custody of a child or children that are involved in the situation. It can order payment of rent or mortgage by the offender. It can restrain the offender of cutting off the utilities to the family's home. And any other conditions that the court determines that would be necessary to protect the victim or their property.

What happens when a person does not follow the conditions of an emergency protection order?

In the Legislation there is specific penalty identified for people who violate the terms of the order. On a first offence it can be up to a $2000 fine, six months in prison or both. For a second offence it can be up to $5000, up to 12 months in prison or both.

When we started to work on the Legislation we did research in other jurisdictions across Canada and we were able to talk to them and to learn from what they have done.

We also did consultation and established an implementation process. We tried to have some discussions with some of the Aboriginal groups but did not do a complete consultation. Therefore, we are open to having this dialogue with you and encourage questions and suggestions.

Susan Hoddinott: I was involved in the implementation of the Family Violence Protection Act in respect to the training and as well I sat on the Committee with Judges to determine the process that could be put in place to try and make this Legislation as accessible as we could.

The decision was made to reach service providers prior to July 1, so if a victim of family violence arrived at a transition house, the transition house staff would know how to access this Legislation if the resident chooses to go that way. We had very limited time to reach people. To date we have offered 40 sessions in 15 communities throughout the Province.

We did sessions between May and June in Nain to Port Aux Basque to St. John's. We tried to target the centralized communities across the Province as best as we could with the time that we had. It was critical that the police and the court staff received the training because they were going to be submitting applications. The police are the only people that can make an application after business hours. So it was critical that they had this information.

We have reached over 1200 people in a very short period of time, which I believe is significant. I can tell you that we have had at least 23 applications in the Province since July 1st. We have had them from Labrador and Island portions of the Province.

Jackie Lake-Kavanagh: Another issue that I wanted to talk to you about is the issue of communications.

The Family Justice Legislation is not just something that we are throwing out there. This is an ongoing piece of work that has the potential to be very meaningful. We want to actively monitor this on an ongoing bases in order to get feedback.

We have distributed 4000 pamphlets on the Family Violence Legislation separate to the training, there is information posted on the website and there has been a series of radio announcements. What I need to ask you is have we reached you? How many of you knew about the Family Violence Legislation before today? How many of you seen these pamphlets? How can we manage the flow of information? What role does interpretation and translation play?

The Department of Justice is now looking at developing an Interpretation Strategy with Aboriginal communities for Aboriginal people who are involved in the Justice system.

Susan and I have worked in the Justice System for a long time and we have worked directly with the people who have been involved in Justice Proceedings. Many people whose first language is English have difficulty sitting in a courtroom and understanding what is happening. So when your first language is not English the situation becomes much more complicated. To be able to understand the process and what happens largely determines how meaningfully you can participate in the process. So we do want to look at interpretation issues.

We are working to answer question like how do we make information more accessible in Aboriginal communities? How do we distribute information to communities? What are the mechanisms we could work with in communities to get it distributed? What needs to be distributed?

Something else that we are really interested in knowing is if you aware that the Family Justice Legislation is being used in your communities? Are people talking about it? And, what can we do to make it work better?

There is a clear acknowledgement that the interpretation processes in the justice system are not adequate. There is an acknowledgment that there is several different issues that we need to focus on. One of the issues is that you can not call up people from the community who can speak English and who can speak their first language and expect them to translate for the justice system.

It is unfair to do that without a training program because of the terminology. There is a training piece that we are responsible for if we are going to ask people to do this work.

Thank You

APPENDIX M
Small Group Discussion: Family Violence Legislation

Question1

What are some of the main issues with family violence?

Group1

- Child neglect
- Elder abuse
- People do not feel "whole" without a relationship – staying in a bad relationship is better than not having one
- Cycle of abuse – learned behavior
- People stay because of their insecurity
- Unemployment – poverty
- Alcohol/drugs
- Older couples set up ground rules for staying together separately – women help husbands – but men no longer control/interfere with wives lives
- Communication problems within families
- Good times out weigh bad

Group 2

- Need awareness in our communities
- Transition houses in all community (regions)
- Funding issues for sustaining services – for shelters
- Lack of transportation
- Isolation – cost of travel
- Lack of policing - Not there in emergencies
- Response time by police
- Police need to communicate with public/trainers – need to do focus groups
- Lack of sensitivity in Police response
- Court circuit
- Weak sentencing and enforcement
- Perception of how they function – not positive, this applies to Judges, Lawyers, and Counselor etc.
- Community justice forums – needs further exploration for safety of victims

Group 3

- Police response time
- Lack of community /family supports
- Dispatch in St. John's (RCMP)
- Language barriers
- Lost ways of life combined with alcohol, other stresses
- Ongoing needs for shelters
- Underlying problems of alcohol and substance abuse
- Links to mental health, addictions
- Breaking cycle with children
- Knowledgeable helpers and coordinated responses needed
- Lack of anonymity in small communities - pride

Question 2

Is the legislation being used in your community? How is it working in your area?

Group1

- One women knew about Emergency Protection Orders – because of work
- No one else heard of it being used

Group 2

- No knowledge of the Legislation

Group 3

- No knowledge of the Legislation

Group 4

- No knowledge of the Legislation
- Best methods for distributing information varies for different communities
- School system (Junior High, High school)
- Household fliers
- Information to the shelters
- Ads on TV – help line
- Radio Stations – regional and local

- Advisory committees in the communities
- Partnership with Aboriginal organizations for distribution
- Ex: Federation of Newfoundland Indians, LMN
- Use of posters
- Information distributed through seniors networks
- Women's groups/agencies
- Focus on target audience
- Abused women
- Clinic
- Nursing clinics
- Health centers
- Health directors and counselors

Question 3

What can we do to make it better? What can we do to make it meaningful in communities?

Group1

- Get the information to people
- Need people to come into communities and talk about Legislation

Group 2

- Give mailing list for Government to send
- Need someone to speak to written resources
- Need visuals for information
- CD's
- Posters
- Video
- Radio/local newspapers
- Wording in very important
- Public mail outs
- Emergency Protection Orders information booklet
- Make it visually appealing on cover
- Translate written resources
- Translation services need to be used appropriately
- Train translators /justice staff/medical staff

Group 3

- Distribute to clinics, women's groups, seniors groups, post office, shelters
- Personal information sessions
- Talking
- Resources for community to get together

Group 4

- Plain language text- no flyers
- Aboriginal language translation required in certain communities
- Linking with Aboriginal family centers
- Focus on "prevention"
- Get to youth before the violence starts
- Important to be at the schools
- Need to go to boys and girls
- Men are also victims of abuse
- Work with College of the North Atlantic to distribute and use posters
- Reach people with literacy challenges - essential information goes on radio and TV ads
- Work with literacy education network

Question 4

How to involve Aboriginal women? How can Aboriginal women be included in further development and implementation?

Group1

- Need a way to be involved from ground up instead of top down
- Need a voice/seat on Ministerial Committee on violence against women and on Emergency Protection Order evaluation committee

Group 2

- Meet with women in their communities
- Have representation to ensure two way communication

Group 3

- Follow through on the ground – contact list for conference; exchange/distribute information
- Community information sessions
- Materials must be translated
- Use OK Society, local papers

Group 4

- Contact Aboriginal Women's Groups directly
- Health boards – Innu
- Nunatsiavut Ministers responsible for Justice and Status of Women
- More discussion and thinking about reaching high risk women, they feel
- important role of police
- Can we trust them to inform and act in a timely manner?
- Women are afraid to press charges
- What is zero tolerance?
- RCMP – subjective response
- Abuse on body not always visible
- Be responsive – actions/situations
- Domestic violence
- Aboriginal Women need more information on the Legislation
- RCMP/RNC take abusers immediately and lock them up, you should not have to wait for an order
- It should be required to change locks
- RCMP/RNC critical to make this work successfully
- Gaps in the service

APPENDIX N

The Honourbale Tom Marshall, Minister of Justice

I am very happy to be here today to take part in this conference. I found the discussion of the Family Violence Legislation to be extremely interesting. When I first became the Minister of Justice I attended a conference about the Violence Prevention Initiative. I came out of the meeting with the Deputy Minister and I said, "I really don't understand what's going on here". I suggested to the Deputy Minister that we set up a Ministerial Advisory Committee. I wanted to get a group of people together who understood violence against women and who could educate and advise me about what I should be doing. I know I am not going to change the world, but if I can do some substantial things we can make a difference.

One of the first things I asked the Committee to do was to take a look at this Family Violence Protection Legislation, which existed in other parts of the country. We set up a Committee with experts from all communities involved with Justice and we took a look at the Legislation happening elsewhere in the world and we came up with this Family Violence Protection Act.

Now I am surprised to hear that a lot of you have not heard of the Legislation. That is an indication that we are not doing an adequate job communicating with you. I am thankful that we have this conference as a way of communicating with all of you.

The legislation is a civil law remedy - it is not a criminal remedy. Judges will be on call every night of the year so if there is violence being perpetrated anywhere in Newfoundland and Labrador the police can call the Judge and get an emergency protection order. In the first four months that the Legislation was in affect there were 22 applications for orders and 19 were granted.

I became the Minister back in November of 2003, and I have been striving to bring forward concrete initiatives to advance liberty justice services and public protection in this province.

We focused on improving police presence and providing police forces with the right tools to properly police the Province. We want to create greater access to justice for all of our citizens and take measures to protect those that are most vulnerable in our society. We can operate in the spirit of openness, fairness, accountability and transparency. I can assure you that we have been working diligently to make the justice system more responsive.

I can see from the comments today we still have work to do, but we are moving forward. We have to be responsive to justice needs and the aspirations of our Aboriginal Peoples, particularly women. I can tell you that we are working to provide greater support mechanisms for victims. Increase police presence in our Aboriginal Communities, greater cultural awareness and sensitivity and greater access through the Justice System. As Minister and as Attorney General I am proud of the progress we have made in improving justice services for Newfoundlanders and Labradorians, but I am certainly aware that there is work left to do.

I am prepared for the challenge. This gathering is a valuable opportunity for me and the officials in the Department of Justice to hear your voices directly. Over the years, I have come to understand and see that women do not have full social and economic equality in our society. Since I became the Minister of Justice it is even clearer to me that when women are poor, disabled, or a visible minority they are marginalized by the system. This is not acceptable. It is our social responsibility to incorporate the needs and protect the interest of the most vulnerable amongst us.

While we are working hard to address the concerns of Aboriginal Women, part of the responsibility is under the jurisdiction of the Federal Government. It is important that we communicate so I can understand the issues, and present them to my colleague in St. John's and in Ottawa.

We know there are special challenges associated with the Justice System in Labrador and with the Justice System in Aboriginal communities. We need to better understand and respond to urban Aboriginal issues as well as rural Aboriginal needs. We must be able to distinguish the similarities and the difference between on and off reserve issues. We need to work with groups in Labrador and on the Island. Perhaps we have moved somewhat in that direction with the new Supreme Court facility in Happy Valley Goose Bay.

But much of what we need to do is to listen and learn from you. We need to assume a more proactive agenda of inclusion. It is only through such a process that we will be able to understand the root cause of the problems in the justice system, and how to provide appropriate and meaningful solutions. Not all these responses will look or sound the same. The delivery of Justice Service on the North Coast of Labrador for example will be different from how it is delivered in downtown St. John's.

We have to protect our fundamental rights and freedoms, but there must be flexibility in how we do it. I am hoping that the new interpretation services that we are working on and specialized family violence treatment courts may provide such opportunities. A particular interest of mine is elder abuse. The needs of elder

women and men throughout this Province that live in hospitals, in long term care facilities and prisons have to be protected against abuse.

This conference will help us as we strive to foster better relations and better responses. I have a strong personal commitment to improving our responses to Aboriginal communities. I am determined to make the administration of Justice in this Province more accessible and more compatible with Aboriginal cultures. Your voice will be critical and my hope is that you will help me and that you will work with me.

One of the first things I did when I became Minister of Justice was attend an Aboriginal Law Conference in Sheshatshiu. We also opened the new Supreme Court in Happy Valley Goose Bay at this time. I remember Ben Michelle saying at the time that he felt like it was a new beginning and that he reminded me that we had to make sure that all voices are heard. You have reinforced that here today and I will not forget that.

There is so much that I can talk to you about. I will start with policing. When I became the Justice Minister, what I heard most from people was that they wanted more police present throughout the Province and they wanted tougher sentencing. In terms of policing, the problem we have is that in 1996, 76 police officers were taken out of the system. There were cuts up in Ottawa and that affected what was happening in the Province.

Do you remember when we first got in and there were cut backs? We put 11 RCMP in the system, every one of them was in Labrador, because that is where the greatest need was and we recognized that. The next year we added six to the Island. This year we made an unprecedented investment in policing, we put an additional $10 million in policing in Newfoundland and Labrador with 18 RCMP officers placed throughout the system.

On the RNC side we recognized that we were going to have to get more RNC officers. We recognized that we had to bring in our own training program. RNC officers had to leave Newfoundland and Labrador to be trained. So we brought in a program at Memorial University where we trained our own officers.

The first year there was 28 officers graduated out the program 16 women and 12 men. The Government hired them all. In the next year, there were 26 officers. And this year 30 officers are in training.

I also went out to Regina with the RCMP to see the training Depot to see if they had the capacity to provide us with additional RCMP officers. The Federal Government

has indicated to us that they want to come up with an additional 1000 RCMP officers. I went up to Ottawa and I met with Minister Stockwell Day and I told him that Newfoundland and Labrador wanted more RCMP, we want more police presence and that they had to come up with innovative ways that we can do this.

Policing is very expensive. in Newfoundland and Labrador we pay 70% of the cost of an RCMP officer while the Federal Government pays 30%. I have suggested that it be 50/50 sharing.

Labrador also has the First Nation Policing Agreement and I have been attempting since I became Minister to get a Community Tripartite Agreement (CTA) with Aboriginal communities and the Federal Government. A CTA would reduce the cost of an RCMP officer from 70% to 58%. We would drop from 70% to 48% and save 22% for every RCMP officer in an Aboriginal Community.

I am committed that the 22% would not be in the Governments pocket we would spend that for additional officers or additional justice services in Aboriginal communities. Unfortunately I was unable to complete agreements.

The other thing we did was we brought in tough Legislation and mended the Supportive Enforcement Orders Act. That is for deadbeat dads and moms, who are not obeying the court orders to support their spouses and their children.

This is all about protecting children, protecting families. We have brought in some tough Legislation that people can have their driver licenses suspended or not obtain a drivers license. They can have the big game license suspended or not get one, if they do not pay their family support or if they do not make arrangements that satisfy a Judge. We know sometimes that dead beat dads put their assets in their new girlfriend's names and we amended the legislation that will now enable people to be brought before the court and disclose any information to the court so that it can be available.

We also went to Ottawa and spoke to the Federal Minister. We talked to him about dads who have left Newfoundland and Labrador and have gone to Alberta for jobs. We have asked the Minister to give us access to databases in Ottawa, so we can find out where the dead beat dads are working. This would allow us to track him down and get him to pay his family support.

Family Justice Services Western was set up in Corner Brook under the leadership of Judge Richard Leblanc. The Services bring a more therapeutic approach to dealing with family law issues. Family Law issues and disputes as you know are extremely emotional.

The program in Corner Brook worked extremely well. It was renowned nationally and people came from all parts of the country to see how it was being done. Another part of this system was the automatic recalculation of support orders. Because of that success, money was obtained from Legal Aid to offer the same thing in the Family Justice Service in Central. Their evaluation initially was not good and the Federal Minister of Justice just cut the funding to that program. But we went to Ottawa and we spoke to Mr. Cutler and he understood what we were trying to accomplish and he put the money back.

Now the Family Justice Service Central has received a tremendous evaluation. Now we want to expand that to the rest of the Island and Labrador.

We have asked the Federal Government to provide us with a number of Unified Family Court Judges who would be specialist in Family Law. The proposal was to put one in St. John's, one in Western, one in Central and one in Labrador. Then we said that if they were to do that, we would put the money into auxiliary services, and hire the initial people that are needed to provide the education, conciliation and mediation services. Our proposal is now under review.

This year another proposal was put forward to me by a number of Judges. As a result this year's budget contains money for 11 positions for the expansion of Family Justice Services throughout the Island and to Labrador. I understand that there are some concerns with that and your concerns will be brought back to Judge Leblanc. Everything we do in the Department of Justice goes through an Aboriginal lens and Gender lens.

When I became the Minister of Justice I noticed that every paper we brought forward goes through an Aboriginal Lens to see how it will affect Aboriginal communities, to make sure the Aboriginal communities are consulted and listened too. To take that a step further, I wrote my Deputy and I said that I also wanted everything we do to go through a Gender lens, so that women's issues would be considered and that women would be consulted.

There were concerns raised here that the qualifications for Court Officers in Labrador are two high and Aboriginal Women should be hired for those positions. What I can tell is that this it is not approved yet, but we are doing the budget for next year and we have put in our budget request, a request for funding for two Aboriginal court officers for the Provincial court in Happy Valley Goose Bay.

Of all the issues I heard when I attended the Aboriginal Law Conference in Happy Valley Goose Bay; it was the Interpretation Services that seemed to be the number one priority. We are developing an Interpretation and Translation Strategy and we

want to make concrete changes in the upcoming year. We know that conversational ability in English does not mean that someone fully comprehends the language and the decisions and process of the justice system. Improving Interpretation Services will result in more meaningful engagement with the Justice System for accused persons, for victims, for witness and for the community as a whole.

With the support of the Violent Prevention Initiative we will develop a multiple lingual court preparation website, specifically focusing on children. We will be talking to you more next year when we begin this project and we will also begin work in the near future on specialized family violence treatment courts and elder abuse.

On the communications system we will have to talk to the Police. I will be happy to raise that with the Commissioner. I know we are spending a lot of money in building a new communication system for the RCMP. It was rolled out in St. John's a number of years ago, it has gone as far as Grand Falls and my understanding is that this year it is going to Corner Brook and then it will have to connect to Labrador. So there will be a whole new communication system for the RCMP.

I would like to talk about Legal Aid. It is about helping those that are more vulnerable in our society so they can have access to the justice system. It is about helping single Aboriginal parents, helping women, helping people with mental heath issues, helping the poor. If members of our society can not get access to the system then there is a problem.

Legal Aid is vital and that means providing legal representation to people that need it to take on their battles. When Legal Aid started the Federal Government paid 90% of the cost and the Provincial Government paid for 10% of the cost. Now we are paying 70%. I am concerned that system needs more resources then it has. Now I am going after the new Federal Justice Minister to put more money in Legal Aid.

That is my main priority, because it is about looking at the most vulnerable people in our society. If you could write the Federal Government and try to convince them to put more money into Legal Aid it would help my campaign.

The Federal Government should be putting at least as much as we are in the Province. So anything you can do to help me, help the advance the cause of Legal Aid, I would greatly appreciate it.

If you will work with us, we will work with you.

Thank you very much.

APPENDIX O
Good News Stories

Federation of Newfoundland Indians

Lilly MacDonald:

The Federation of Newfoundland Indians (FNI) is an organization made up of the nine local bands from the West Coast to Central Newfoundland. FNI's mandate is to gain recognition and guarantee programs and services from the Federal Government and Mi'kmaq people on the Island portion of the Province, with the exception of Conne River who have been successful in gaining recognition.

Part of the good news that I want to relate today is that the FNI now has an Agreement in Principle in Cabinet. Hopefully it will be a good news story for us and someday soon we will have an agreement that offers recognition and guaranteed programs and services. Any of you that have gone through the process know how long it can be. But we are keeping our fingers crossed.

I would like to take a few minutes to tell you another good news story. Until recently our history was not something most of us were proud of and it certainly was not popular to be Indian.

In order to survive, our people the Mi'kmaq of Newfoundland began to try and hide the fact that they were different. They adopted the white mans ways and became ashamed of who they were.

When a group in Port Aux Port began to organize and wanted to become members of the Federation of Newfoundland Indians, they needed information and verification from the elders of the community. So one of the people they went to was my Grandmother. She was a very outspoken person and would welcome anyone into her house for a cup of tea.

The organizers figured they would get lots of information from her, but they were wrong. She invited them in, prepared a cup of tea, but when they got to their reason for visiting she told them in no uncertain terms that she was not going to talk to them anymore. She told them if someone had called you Indian ten years ago you would have given them a slap in the mouth, so just let it be. She said to them almost in tears, do not try to bring back those hard times. Thankfully things have changed for us.

I have five children they are all now adults, the youngest is named Alan. Alan works at the Corner Brook Mill and he called me one day and he said Mom what is a "Jack-a-tar". He said that some of the men at the mill wanted to know if he was a "Jack-a-tar". I told him that it is a name given to a person of French and Indian Ancestry. My children always knew that they had Indian blood. So he said mom that means I am a "Jack-a-tar". I said yes, you are want they called you.

On my next visit to Corner Brook I met with Alan and one of his friends. His friend kept calling him Jackal. The good news of this is he is not ashamed of who he is but rather proud of it.

Times have changed. Unfortunately, while waiting for these changes we lost much of our culture. But with the help of our friends in Conne River and in Nova Scotia we are regaining what was lost. We have always been hunters and gathers. Berry-picking was very much a part of my life and salmon and moose are an essential part of my diet. Most of the remedies used by our people came from mother earth. For example, the black spruce was good for throat problems. Strawberries help relieve stomach cramps and diarrhea.

There are aspects of our culture that make us stand out. One of them is smudging. Smudging is a form of cleansing and sometimes sweat grass is used.

Another aspect of our culture is a sweat lodge. A sweat lodge is another form of cleansing. The sweat lodge is built on rocks and is heated creating heat and steam. Prayers are said and thoughts are shared.

The drum is an important part of our culture. It is used in ceremonies and represents the heart beating within us.

A pipe carrier is an honor earned by a person. Tobacco was not considered to be a bad thing in the Mi'kmaq culture but rather a cleansing agent.

The powwow is a drug and alcohol free event, which is the Mi'kmaq version of a great party. Drumming, dance, singing and good food, what more could you want. This can last several days. Cone River has a powwow every year and I am proud to say that Bay St. George hosted one last summer in Flat Bay and we had a great time.

A dream catcher is a circular webbed ornament decorated with feathers or beads. The dream catcher is usually hung in a bedroom and it is said to catch all the bad dreams and lets only the good dreams in. This has helped many children to sleep well during the night.

When Mi'kmaq people want to discuss something of great importance they use the talking stick in a talking circle. You only have the right to speak if you are holding the talking stick.

Mi'kmaq people made baskets from roots from various trees. I brought with me a book that was written by a local author and his son illustrated it. Don Gail and his son David did a book called are "Francine and the Basket Women".

Thank you very much for your time.

Nunatsiavut Government

Charlotte Wolfrey:

I am here on behalf of Diane Gear our new Minister responsible for the Status of Women. Hopefully people will get a since of what the Nunatsiavut Government is all about.

The word Nunatsiavut means "our beautiful land". The name reflects a cultural aspect of the Labrador Inuit Constitution. The need for the Labrador Inuit to strengthen their relationship to the land, water, plants and animals of their ancestral territory. The structure and principles of the Nunatsiavut Government are based on the Labrador Inuit Constitution, which was approved by 66% of the Labrador Inuit in the 2002 referendum.

Other principles central to the Constitution of the Nunatsiavut Government are Inuit culture and language. Each Labrador Inuit family according to the Constitution has a right and a responsibility to pass Labrador Inuit culture and language on to their children. The Labrador Inuit Land Claim was first filed in 1977. Negotiations towards a settlement began in 1988. In June 2001, Labrador Inuit and the Federal and Provincial Government signed an Agreement in Principle. Ratification of the Final Agreement began in 2003.

The agreement is protected as a treaty under the Canadian Constitution. It defines the relationship between Labrador Inuit and our ancestral lands and paved the way for Labrador Inuit Self Government, now the Nunatsiavut Government.

On May 26, 2004 Labrador Inuit voted in support of the agreement, paving the way for the ratification by the Federal and Provincial Governments. The lands claims agreement is now law.

It was on December 1, 2005 Labrador Inuit celebrated the beginning of the Nunatsiavut. The Nunatsiavut Government has many responsibilities and rights of order such as planning for substantial economic development, protecting and preserving our Inuit culture and implementing a social program on behalf of our beneficiaries.

Since the inception of the new Government, former Labrador Inuit Association Leaders have been working on building structures to operate as a responsible Democratic Government and we have actually just had our elections in October for our new Government.

The Nunatsiavut Government provides two levels of Government, the Regional Nunatsiavut Government and five Inuit Community Governments, which will be in Nain, Hopedale, Rigolet, Makkovik and Postville. Each Community Government is headed by a Chief Executive Officer and Mayor. While both Inuit and non-Inuit residents will be able be community counselors, the CEO has to be Inuit. The legislation assembly of the Nunatsiavut Government will be based in Hopedale, while the administrative center will be Nain.

Once the electoral system is up and running the president and members of the assembly will be elected for a four year term. The President can rerun for election four times. There are a number of Departments within that structure. The Nunatsiavut Secretariat is responsible for the workings of the Executive Counsel, InterGovernmental Affairs, Communications, Community Healing Initiative and Cultural Affairs.

The Department of Nunatsiavut Affairs is responsible for legal services, community justice, public property, beneficiary registration, youth and recreational services and land claims implementation.

The Department of Health and Social development administers all health and social development areas of responsibility.

Education is self-explanatory; it administers education through post secondary support programs in Inuit pathways.

Economic Development will work with the Labrador Inuit Development Corporation to coordinate and promote economic opportunities in Nunatsiavut.

The Department of Finance and Human Resources is self-explanatory, it is an administrative Department that runs the civil service.

The Department of Lands and Natural Resources, once the Status of Women was under that Department but now is actually under the Administrative Department. The Department of Lands and Natural Resources is responsible for all matters related to the Nunatsiavut Government's role and the co-managing in both renewable and non-renewable resources. It is responsible for applying the Labrador Inuit Land Claims Agreements Provisions for resource development and regulates water management, Inuit water rights as well as ocean management. It is responsible for implementing both the Voisey's Bay impacts and benefits agreement and the National Parks impact, along with other things.

We claim Aboriginal rights entitled to Northern Labrador and some parts of Eastern Quebec. The agreement provides for the establishment of the Labrador Inuit settlement area and Labrador Inuit lands, which are lands around the communities that have all been negotiated.

Mining activity is currently an economic boost for the Nunatsiavut Government and continues to grow both off shore and on land. For example we have Voisey's Bay as well as Ten Mile Bay where we mine stone. Exploration activity on Labrador Inuit lands will be soon regulated by the Nunatsiavut Government standards.

Currently there is significant activity in uranium exploration on Labrador Inuit lands and in the Labrador Inuit settlement area. In anticipation of a possible discovery and development proposal, the Nunatsiavut Government is working on policy for mining uranium in Nunatsiavut.

One of the primary responsibilities of the Nunatsiavut Government is safe guarding the Labrador Inuit culture and language.

Nunatsiavut Government requests that a representative of the Nunatsiavut Governments be involved in Newfoundland and Labrador Strategic Cultural Plan.

Regarding social development, one of the big concerns is with crisis levels of suicide, increase in alcohol and drug abuse and increase violence. Nunatsiavut Government has now completed drug and alcohol abuse hearings in the Labrador Inuit beneficiaries throughout Nunatsiavut and Upper Lake Millville. The report was complied this fall and is going to be presented to our new Elected Assembly.

An ordinary member from each community Nunatsiavut and Upper Lake Millville are represented in the Nunatsiavut Assembly. There is also a member to represent all Inuit in the rest of Canada. The newly Elected Assembly members will serve Nunatsiavut for the next four years and the presidential election will take place in two years.

Labrador Metis Nation

I worked for the Labrador Métis Nation (LMN) on a Diabetes Awareness Project.

The Health and Social Department is involved in all aspects of health related projects from the HIV Aids Labrador project to the non-smoking campaign. Our main focus is the Aboriginal Diabetes Initiative of Health Canada for Diabetes Awareness and Prevention Training.

Since our projects began five years ago we have held an annual walk each year in May to celebrate National Aboriginal Diabetes DaY.

We were finding in the later year that the numbers were starting to decline. We were trying to think of what we could do to increase the numbers and get people out and be active. I knew of a family that had lost a wife/mother/sister to diabetes. I was thinking that we need to focus on somebody from our own community, an Aboriginal woman that had been affected by this disease and put a face to the disease.

Two years ago, I met with her family. Her name is Liz Pool she was from St. Louise, Labrador, a Métis woman who lost her battle to diabetes at 57 years old. In 2005, her husband gave us permission to rename our walk to the Liz walk and when we had our walk it was the highest number that we had ever had.

In all the Métis communities in Labrador we have held the event and we had over 800 people who walked in memory of Liz. Funds we raised and donated to the Canadian Diabetes Association for research. Since that time in 2005, her husband was very adamant about wanting to walk the south coast communities himself to raise the level of awareness.

He is 63 years old and he walked 187 Km in a six day period in May of 2006. In each of the communities we had a lot of support. We had community functions in each one to celebrate Liz's life and to raise funds for diabetes awareness.

In the end we raised $6000, $2000 was donated to the Canadian Diabetes Association for research and the remainder was used to produce this calendar. This calendar will go in the homes of all the Métis communities at no charge.

We know that Aboriginals are three to five times more likely to develop diabetes than someone who is not Aboriginal, and women are more at risk than men.

So about Liz, Liz Pool was born May 13, 1947, she was diagnosis with diabetes in her early 20's. For many years the disease was controlled with medication including

insulin. About four years ago Liz experienced additional compilations from diabetes including diabetes neuropathy, which is nerve damage in the stomach.

Liz was often sick for many days at a time and spent a lot of time in the hospital. On Sept 20, 2004, at the age of 57 she lost her battle and sadly passed away. Liz was a beautiful and vibrant person with a big heart. She enjoyed a wonderful life and spent most of her time with her family especially her husband Guy. She tried not to let diabetes interfere with her life.

Every day if she was well she would find the energy to continue to do the things she loved to do. Liz enjoyed spending time at the cabin, ice fishing and some days just liked to stay home and go about her daily chores. She would often cook up traditional meals and invite family and friends to join her and Guy. A sure sign that Liz was feeling well was to see her cloth line filled out to the end.

She was such a kind and gentle person, often referred to as an angel. Her passing brings sadness, anger and frustration for the disease that claimed her life. But to family and friends she had left behind the difficulty in dealing with her lost. We tried so hard to help when she was ill, but unfortunately the disease was too hard to fight. We can no longer help Liz, but by sharing her story and the devastating impact that diabetes had on her life hopefully it can help someone else.

Honoring Liz with the Diabetes Awareness walk is very meaningful to us, her story is a sad remainder of how harsh diabetes can become. It is painful at times to share but we know by doing this someone else may have gained. The effort to make people aware of diabetes and preventative measures is represented of the type of person Liz was, always there for someone else with her compassion. We are touched by the successful turn out and a tremendous show of support during the walk.

Over 200 people joined Guy and me on the walk. We had several people walk 50km or more during the six days.

I think it is a very good news story that we have people in our community that love being Métis. Liz loved being Aboriginal and fishing and hunting and all those things.

Thank you.

APPENDICES P
Banquet Agenda

Nov 25 / 06 - Community Feast / Banquet

Emcee – Judy A. White

6:30pm	Grand Entry - Song of each group - Opening Comments
7:05pm – 7:30pm	Traditional Feast
7:30pm	Guest Speaker – (Minister Joan Burke) - Various Traditional Ceremonies or Presentations (to be determined) - Give Away Ceremony
9:00pm	Grand Exit

APPENDIX Q

Banquet Speaker: Honourable Joan Burke, Minister Responsible for the Status of Women

Good Evening.

I am certainly happy to be here this evening and I would like to again welcome all participants that represent Aboriginal organizations throughout the province.

I would also like to extend a welcome to the Aboriginal Chiefs and leaders as well as mayors and other special guests, who are joining us this evening,

I would especially like to thank the Department of Justice for sponsoring tonight's banquet and to recognize Chris Curran, Deputy Minister of the Department of Justice, Chief Joe Brown of the Royal Newfoundland Constabulary, and other justice officials who are here tonight and will also be with us in plenary tomorrow.

I understand the past two days have been filled with intense discussion, and I look forward to hearing your recommendations about how our poverty reduction strategy and justice services can better meet your needs.

As Minster Responsible for the Status of Women I recognize the importance of Aboriginal women's voices to the development of your communities. Yet for historical, social and economic reasons your challenges can be more difficult than women in the general population.

Through meetings such as these, this Government is demonstrating its commitment to working directly with you and to hearing your voices.

Last years conference resulted in the Provincial Government being able to make improvements to a number of program and services, including increased funding to the shelter in Hopedale Labrador.

The Government also made a six year, $7.2 million commitment to prevent violence against women throughout the province.

Government was able to provide funding to Innu, Inuit, Labrador Métis and Mi'kmaq communities to combat violence. Eight projects were funded in total, including support for the Innu Healing Journey that brought together almost 300 Innu women from Newfoundland and Labrador and Quebec. We plan to continue this funding program for Aboriginal communities next year.

The conference last year was recorded through the preparation of a report that has been distributed to all participants, Aboriginal organizations and Provincial Government departments. It is being used to inform Government initiatives such as the development of a Northern Strategic Plan that will address both social and economic issues and opportunities for the Labrador region.

Government is making strides on poverty reduction and is working to advance issues surrounding family violence. However, we can not assume that one size fits all. As the first women of Newfoundland and Labrador, your requirements and perspectives need to be heard directly by Government so culturally appropriate solutions can be supported.

In addition, this year's focus of the Council of Minister of Education is Aboriginal education. I am the national chair of the council and I am aware of how important improved outcomes relating to education is for your communities. I look forward to advancing your needs in this forum.

For generations, Aboriginal people thrived because of the role of women and the matriarchal structure of your communities. Aboriginal communities in Newfoundland and Labrador need your wisdom and leadership capabilities.

I would like to congratulate all the Inuit women who will form the recently elected Nunatsiavut Government and those who played a role in the establishment and operation of the interim Nunatsiavut Government. Diane Gear the new Minister Responsible for Inuit women has sent her regrets for not being able to participate in this conference.

I would also like to recognize the women presently working on reserve status for Sheshatshiu and those currently holding positions of leadership in Aboriginal communities.

The Provincial Government is committed to advancing women in positions of leadership. This year 50 percent of appointments to all Provincial agencies, boards, and commissions went to women, a number of which were Aboriginal women including Mary Pia and Isabella Pain.

I would like to extend an invitation to all Aboriginal women here this evening that may be interested in being considered for such appointments. Please contact my office if you would like to learn more about these opportunities.

I would like to thank the Steering Committee and all those that helped in organizing this conference. I know how much time and hard work that it takes to organize an event such as this.

Before I finish I would like to make a presentation to a very special young person we have here this evening.

As many of you may know October was Women's History Month. The theme this year was Aboriginal Women: The Journey Forward. As youth are the future of our communities, the Women's Policy Office and the Department of Education hosted a writing contest for elementary school students across Newfoundland and Labrador.

We received over 40 stories from students all across the province, and after a very tough selection process, Sabrina Muise was our winner.

Sabrina wrote a very well written and entertaining story about her journey as a young women learning traditional drumming. Sabrina is here tonight with her mom and I would like to invite her to come forward to read her story and receive her prize.

Thank you Sabrina.

To finish up I look forward to hearing your thoughts tomorrow at the plenary session.

Have a good evening, and enjoy the rest of the banquet

APPENDIX R
Respective Group Discussion

Inuit

Cultural Preservation

- Interpreters – training in legal terminology
- Preservation of Inuktitut Language
    - Priority in funding issues
- Ombudsman with power to challenge decisions
    - Dispute mechanism
- Rosetta stone model
- Preservation of crafts and traditional clothing
- Just because Nunitsiavut Government has settled Land Claims, Provincial and Federal responsibility does not end
- Money based on population-should be based on how much money comes out of Labrador

Poverty Reduction Strategy

- Increase Minimum wage and social assistance to be on par with the cost of living
- Ensure Nunitsiavut Government lives up to its commitments in the Constitution to provide each community employment regarding basic human rights
- Housing – recognition in capital funding
    - We would love to be part of the committee because funding goes to reserves and we are not a reserve we are a community
- Change oppressive policies to start to reflect Inuit realities
- More collaboration between Government agencies – eliminate red tape
- Revisiting, reviewing and educating our people on agreements and projects to ensure benefits go to the people in need
- Make Voisey's Bay Nickel accountable for trust fund commitments
- We would like to set up an advisory group with resources and clout to bring about changes
- Start regional Inuit women's group

Family Violence Legislation

- Education and training needed to inform communities regarding Emergency Protection Orders (EPO)
- Ensure that EPO's do not diminish the need for shelters
- North coast priority – RCMP availability
- Translation – materials in plain English

Family Justice System

- No one heard of it - North Coast is completely left out
- No funding for travel
- Positions in NL – 29; Positions in Labrador – 3
- Parenting programs will be on CD for Labrador - not acceptable - need interaction

Priority Areas

- RCMP – answering service (after hours – dispatched in St. John's)
- Postville has no police in their community – they have a right to have police
    - Poor response time
    - Need the right skills and tools
    - Drugs – a lot of it
    - No enforcement of laws
- Status of women – group needed
- Funding
- Need shelters
- Consultation before, during and after policies and Legislation are development
- Restorative Justice
- Inuit women need representation on committees
- Geographical / Cultural and Gender inequality
    - Decisions made in urban centers with no input or understanding coastal situations)

Question: Is this conference an effective way for Aboriginal Women to communicate with Government?

- Provincial and Nunitsiavut Government Ministers need to be present at reporting at the end of the discussion periods
    - LISTEN AND HEED

- Annual Conference next year needs to be held in St. John's more access to Government and on the North Coast of Labrador

Labrador Métis Nation

Cultural Preservation

- Need recognition
- Culture preservation
- Reviving/reconnecting to the traditional ways (youth)
    - Hunting
    - Snowshoe making
    - Boat building
    - Going back to our roots (language)
    - Healing in cultural preservation
    - Traditional medicines
    - Gathering/hunting traditional foods

Poverty Reduction Strategy

- Need access to meaningful/substantial employment
- Improve health
    - Access
    - Medical transportation
    - Adequate resources
    - Medication costs
- Access to a cheaper education
- Adequate housing
    - Lacking housing
    - Inadequate housing
- Community and Family support system
- Single family support

Family Violence Legislation

- Educating our communities on family violence
- Better crisis intervention process
- More shelters/lack of infrastructure to take care of family
- Demoralized people's concept of family violence
- Enhance anti-bullying campaign and enforcement
- Increase sensitivity training for RCMP/Justice – front line workers

- When in a crisis women need to reach/ talk to a person not a machine

Family Justice System

- Currently it is a just us system – Judge, CA, Legal Aid, Prosecutors
- CA/legal aid need to spend more time with clients
- Sensitivity training to all involved
    - Violence & Culture
- Talk using terms that can be easily understood
- More explanation/information shared regarding plea bargaining
- Stiffer sentencing to match the crime

Priority Areas

- Cultural sensitivity
- The process of permits – infringement on our Aboriginal rights to hunting and fishing
- Hire Aboriginal people that are qualified first
- Time for action is now
- Bring the Government to us to see what our challenges are – live in our shoes
- Give us a voice
- Have Aboriginal woman on Government Committees and mandate them to communicate concerns back and forth – to all Aboriginal groups

Question: Is this conference an affective way for Aboriginal women to communicate with Government?

- This conference is an effective way to communicate
- We have done the talking; now it is time for action

Innu

Cultural Preservation

- Outpost program – not getting funding
- Cultural curriculum in all organizations/programs
- Language should be in school curriculum
- Innu teachers in K-12
- Elders should also be included in all program areas
- Innu history should be taught in all Innu schools

- Cross-cultural awareness should be offered to non-native organizations/staff about Innu culture
- Leaders should promote cultural leave in the Non-native organizations
- More cultural activities for our children in the both Communities
- More social/cultural activities in both communities

Poverty Reduction Strategy

- More funding in the areas with social issues (drugs, alcohol and suicide)
- Childcare
- Housing for single parents
- Nutrition teachings in both communities for families
- Income support should increase in the Innu communities
    - Women do not get support if they leave their relationship
    - Have no means to support their family
- Budgeting programs
- Promote programs that work with low income families
- Medicare
- Increase childcare - expense for parents who want to continue their education

Family Violence Legislation

- Transition houses for the both communities
- Public awareness/education on Family Violence Legislation
    - Should of be informed and consulted of what should of be in the Legislation
- Faster response from RCMP
- Offender should remain in the lock up and get them there as soon as possible
- There should be a financial program for families leaving domestic violence
- Self-esteem programs for families, counseling, treatment, services, parenting, advocates for families
- Reinforce child support payments
- Educate families about their rights
- Parents who get more income should provide all expenses
- More workers in Labrador on Family Violence Legislation

Family Justice System

- Review the system- Aboriginal groups can have input or feedback
- Court translators

- Public awareness on the system
- Aboriginal groups on justice system teams
- Promote Aboriginal policing in Aboriginal communities
- Promote youth on training Aboriginal justice
- Cultural training for court staff and legal aids
- Aboriginal people should be trained as correctional officers
- Visit/other Aboriginal Communities and see how they got started on their justice system
    - Ideas

Priority Areas

- Better environment for front line workers
    - Not to have overworked staff
- Literacy program
- More Aboriginal members on Provincial Government
- Hold a youth gathering for different topic (social issues for example)
- Leadership training for youth
- Empowering our youth to start their own programs
- Promote youth when they do something positive
- Funding for youth to attend conferences/workshops on social issues

Question: Is this conference an effective way for Aboriginal women to communicate with Government?

- Yes it is
- But we should include more Aboriginal women to have a voice - youth and elders
- Good way of networking
- Work together - Our voices will be strong and be heard
- Capacity building

Off reserve Mi'kmaq

Cultural Preservation

- Need for funding - Help to bring back the culture that is lost
- Increase minimum wage and social assistance

Poverty Reduction Strategy

- Need education – education is the means of minimizing the poverty levels
- Target employment for Aboriginal women
- Assess to childcare – affordable and available

Family Violence Legislation

- Consultation needs to take place at grassroots
- Cultural sensitivity
- Plain language
- Message get out to the communities
- Employ a contact person in communities - Need to get right into the community
- RMCP – key role in implementation

Family Justice System

- Role for sentencing circles
- Role of support enforcement agencies

Priority Areas

- The off reserve Mi'kmaq has an Agreement currently stalled in Cabinet. The Provincial Government needs to be proactive in lobbying to get this moving. The voices of Provincial Government would certainly help.
- Provincial Government would broaden their perception of Aboriginal to keep in mind that we are 6000 strong that there are distinct groups and we are one of them

Question: Is this conference an effective way for Aboriginal women to communicate with Government?

- Yes and No
- Yes – there is a need for this format and we look forward to a third conference. There are some really good stuff happening this weekend and we would like that to continue
- No- Should have strong and equal representation from each group

Urban Aboriginal

Cultural Preservation

- Need more resources
- More funding
- Transportation
- Language barriers
- Need our own Government to support us in urban areas to have equal access to educational funding i.e. Inuktitut course at MUN
- Need more material written in Aboriginal languages
- Long term funding for women's groups
- Sharing stories with other groups

Poverty Reduction Strategy

- Lack of jobs
- Lack of communication
- Additional financial support for bus passes, daycare, support workers
- Teach people how to budget their money
- Minimum wage to low – Better off staying home
- Increase income support
- Better educated population
- Career counseling

Family Violence Legislation

- We need to be informed and have input about what's happening
- Need to be recognized
- Get ideas from Aboriginal Communities (Newfoundland and Labrador)
- Resources and funding to get information out to people
- Start from the bottom and not from the top
- Inform the people before making big decisions (Nunatsiavut Government)

Family Justice System

- More information about the system available to the people
- More Aboriginal involvement
- Training for Aboriginal people to work in this system
- More Aboriginal people employed in the justice

Priority Areas

- We do not want Government to look at the high-populated Aboriginal Communities when it comes to translators/interpreters because there is a great demand for this service in urban areas as well
- We need adequate funding to provide programs and services to urban – culture
- Support from our own Aboriginal organizations
- We would like to be informed when there are different committees we can sit on
- More assistance/funding from Government for cultural events, youth leadership training and others
- More resources to help Aboriginal women find their voices and speak without fear

Question: Is this conference an effective way for Aboriginal women to communicate with Government?

- This should be a yearly event
- We develop important networks with other Aboriginal women
- Aboriginal women's voices are heard
- Those who attend the conference return to their own communities as leaders and advocates to help other Aboriginal women/people
    - A lot of stuff was done back at our community because of the conference that took place last year.
- Become more aware of services that are available to Aboriginal women and we can tell others
- Capacity building which we can use to better our own lives and those of our children
- Gives us inspiration

On Reserve Mi'kmaq (MFN)

Cultural Preservation

- We need more money for retreats powwow and dance groups

Poverty Reduction Strategy

- Increase hourly wages
- Need more housing

- Need jobs
- More day cares
- Need nursing home in our own communities (even for the young) – deal with alcohol and drugs

Family Violence Legislation

- More information to women regarding services

Family Justice System

- Come to the communities and work with existing service providers where they exist
- If service does not exist, train community members to provide service

Priority Areas

- Put needs of women and children first in Conne River
- Chief and council need to hear the voice of women in Conne River
- Have patience and the time to listen

Question: Is this conference an effective way for Aboriginal women to communicate with Government?

- Yes
- We have the attention of policy makers
- There are a lot of women here and there are strength in numbers even though we are from many different communities, our needs are the same
- It is a public forum for women to be heard and shame on those that do not listen

Request from the Local Indian Women's Group

- More funds for capacity building
- Province wide communication networks, connecting Aboriginal women regardless of were they live, this would allow for a transfer of information and opportunities for all women. Set up training in computers for all women so that they can asses email
- Internet site with contact information on cultural resources, services and announcements of conferences and workshops

- A list of Government Agencies and programs that are available to all Aboriginal women regardless of their status
- Aboriginal cultural counsel in Newfoundland and Labrador
- Support from non-status women and their fight for recognition
- An immediate release across Newfoundland and Labrador through various media that an Aboriginal Women Summit will take place June 2007, to allow adequate time for local discussion of issues to ensure that the voices of all Aboriginal women are heard
- A cultural center for Bay St. George given the numbers of Aboriginal women in the Bay St. George area

APEPNDIX S
Closing Remarks – Minister Joan Burke

I would like to say thank you to the Innu women for remembering me and I am certainly very pleased that we could support your retreat where you brought together Innu women from Labrador and Quebec and I hope you will be doing it again.

There as been a lot of information shared here today and for those that are not familiar with the process, we will have all this information documented and it will be shared with you and with the leaders of your communities as well as all Government departments.

I am also eager to share the information with the new Status of Women Minister Diane Gear. I have not had the opportunity to meet her in person but we will certainly be connecting on things very soon. The information will be shared with all of our colleagues and I would like to recognize that Minister Tom Henderson is here today, one of my colleagues in Cabinet.

We have had other Ministers here as well, Minister Tom Rideout was here, and so was Minister Tom Marshall, Minister of Justice. We need to make sure that we all hear the voices and hear the concerns that are coming forward.

I am quite impressed with some of the messages that are here. This is how it has to continue, we need to continue to work on these. We need to be able to hear the voices and include them as we develop policy. One thing that was loud and clear as we listened to all the messages dealt with communications.

If the work we do does not reach the communities, and the people who are impacted do not understand the services or the services do not meet their needs, there is nothing being accomplished. So we need to make sure that all levels understand what is available and how to access it.

I want to thank everyone because you all have been here since sometime on Thursday and I know when we leave here that some people have quite a distance to travel. They have to get to Deer Lake and then from there get a couple of flights back to their own communities. I am sure that there is another group that I will be seeing at the airport this evening; we came out together on Thursday and will probably go back to St. John's together as well.

For everyone who participated and for everyone who came to the banquet last night and came here today to listen to hear what the women had to say I want to say thank you very much. This is very important to us as a Government but more

importantly it is very important to the women that are here today. So thank you everyone.

APPENDICES T
Conference Evaluation

Summary of Aboriginal Women's Conference 2006 Evaluations

The Aboriginal Women Conference, The Path to the Good Life: Moving Forward, Building Strength, took place from November 23-26, 2006. The Women's Policy Office received a total of 26 completed evaluations out of the approximately 40 participants who attended the conference. Participants were asked to rate a number of aspects of the conference from one to five, with one being the lowest (worst) and five being the highest (best).

1a) The usefulness of the Poverty Reduction Strategy presentation:

The majority of participants rated the Poverty Reduction Strategy presentation between three or four out of five, with three people giving it a high of five, and two participants going as low as two.

1=0
2=2
3=9
4=12
5=3
Total=26

b) The usefulness of the Family Justice System presentation:

The majority of participants rated this session between three or four out of five, with two people going as low as one, and four as high as five.

1=2
2=3
3=4
4=13
5=4
Total=26

c) The usefulness of the Family Violence Legislation presentation:

The majority of participants rated this presentation between three and four out of five. One person rated the session with a low of one, and five went to the high of five.

1=1
2=2
3=4
4=14
5=5
Total=26

d) The usefulness of the key note speaker presentations:

The majority of participants rated these session between four and five out of five. Two people rated the session two, and 14 went as high as five.

1=0
2=2
3=2
4=8
5=14
Total=26

2. The presenters were well prepared and open to questions/concerns:

The majority of participants rated the presenters with four or five out of five. Four people rated them at three, and one went as low as two.

1=0
2=1
3=4
4=8
5=12
N/A=1
Total=26

3. There was time to share ideas with others:

The majority of participants rated this aspect of the conference between four and five out of five, with six people rating it at three.

1=0
2=0
3=6
4=10
5=10

Total=26

4. The break out sessions were well planned and organized:

The majority of participants rated the break out sessions between four and five out of five. One person went as low as one, and 11 went to the high of five.

1=1
2=0
3=1
4=13
5=11
Total=26

5. The facilities were well arranged and comfortable:

The majority of participants rated the facilities at four or five out of five. One person rated them at three, and one person gave the low rating of one.

1=1
2=0
3=1
4=12
5=12
Total=26

6. The Most favorite aspects of the conference:

The top three favorite aspects of the conference were:

i) Group Session (most common answer)
ii) Presentations and Good News Stories
iii) Music and Dancing

7. The least favorite aspects of the conference:

The top three least favorite aspects of the conference were:

i) Sitting for extended periods of time/indoors
ii) Very little presence by Minister's throughout conference
iii) No opportunity to learn traditional crafts

15 of the evaluations left this question blank or marked N/A

8. Overall the conference was a positive experience:

The vast majority of participants rated this question five out of five, with only two giving it a four, and only one giving it a three, and one going as low as one.

1=1
2=0
3=1
4=2
5=22
Total=26

9. Would you attend a similar conference in the future?

All participants said that they would attend a future conference, and felt that meetings like this are vital in making sure their voices are heard.

Yes=26
No=0
Total=26

Key Additional Suggestions:

- Reduce amount of paper handed out
- Give suggestions on how women's groups can get together outside of conference
- Provide space for each group to have an information/display table
- Provide board where people can place names and contact information so women can stay in touch
- More youth and elders should be invited
- More time for stories and songs
- Should have sunrise ceremony or sweat lodge as part of conference
- Give suggestions on how groups can raise their own funds (ex: selling crafts)
- Invite more women from each community
- Conference should be in St. John's
- Conference should be in Labrador
- Participants should be given more information about the conference ahead of time
- Have language presentations at conference
- Not allow cell phones or blackberries in conference area
- Always keep conference doors closed
- Fair/Equal representation from all groups

- No gifts or recognition to civil servants
- Ensure all break out rooms are non smoking
- Registration forms should be given to participants to find out allergies, etc.
- Record group discussions at the end of each day and distribute summary on last day
- Ensure that no-one is excluded in gift giving or recognition